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Rev. JOHN F. COONS, Editor.

TERMS.

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LEXINGTON:
WEDNESDAY, *AUGUST* 20, 1834.

For the Western Luminary.

A Review of the proceedings of the late General Assembly of the Presbyterian Church.

NO. I.

The Presbyterian church has a written constitution, in which its doctrines and government are clearly stated. It holds "that every christian church, or union, or association of churches, is entitled to declare the terms of admission into its *communion*, and the qualification of its ministers and members, as well as the whole system of its internal government which Christ hath appointed." "That truth is in order to goodness." "That no opinion can be more pernicious or absurd, than that which brings truth and falsehood upon a level, and represents it of no consequence what a man's opinions are." And that "it is necessary to make effectual provision, that all who are admitted as teachers be sound in the faith." No person is permitted to be an officer in the church until he publicly and solemnly declares that he sincerely receives and adopts the Confession of Faith, as containing the system of doctrines taught in the Holy Scriptures; and that he approves of the Form of Government and discipline. Every officer of the church is under the most solemn obligations to observe this written constitution; and if he disregards it, he violates his ordination vows. The question is not whether these officers should incur these obligations; this has been settled; the obligations have been assumed and are binding.

All church power in the Presbyterian church is exercised "in the way of representation, by delegated authority." "The Lord Jesus Christ is King and head of his church, hath therein appointed a government in the hands of church officers." These officers are appointed by, and are accountable to the church for their official conduct. The General Assembly is the highest judicatory, and its decisions should be treated with great respect: but Presbyterians do not consider any human tribunal *infallible*, to the decisions of which they are bound to yield *passive obedience;* they claim the right freely to examine the acts of all their church courts, and if they are unjust or unconstitutional, to use their best efforts to correct them. They are interested in the prosperity of their church, have their *religious rights*, and may insist that the doctrines and government of the church be preserved inviolate. It is not disrespectful to any body of men, exercising delegated and limited authority to have their proceedings reviewed, to enquire whether they have faithfully performed the trust confided to them, and if they have erred, for those who have the power to apply the remedy. However binding a decision of the General Assembly may be on the persons whose case is decided, as a *precedent* it is not binding on a subsequent General Assembly or any other church judicatory, if it violates the constitution, for the constitution is paramount to a decision of the General Assembly. And even the persons whose case is decided have the right to apply to a subsequent assembly to be relieved from an unconstitutional, or unjust act of a former one.

The case of the second Presbytery of Philadelphia excited great interest and occupied much of the time of the Assembly. I shall not enquire whether they had jurisdiction of the case as *it* was before them, but consider the question, whether *they* possess the constitutional power to erect a Presbytery; and examine the principle of "elective affinity," upon which this Presbytery was formed.

The Assembly of 1832 resolved that the second *Presbytery* of Philadelphia shall consist of the Rev. Messrs. Ezra Stiles Ely, D. D., and thirteen others, with one ruling elder from each of fourteen churches; "but if the sessions of any of those churches prefer to continue their present connection with the existing presbytery of Philadelphia, they may be allowed to do so, and shall not be compelled against their wishes to be attached to the new presbytery."

In the Form of Government the judicatories by which the church shall be governed are defined, and the powers and duties of each specified. To presbyteries is given the power to unite, divide, form or receive congregations. To synods the "power to erect new presbyteries, and to unite and divide those which were before erected;" and to the General Assembly the power to erect synods. To synods is expressly given the power, and it is their duty to erect presbyteries whenever necessary. To the Assembly that power is not expressly given. One judicatory should not by construction, exercise the powers expressly given to another; if the framers of the constitution had intended that the Assembly should erect presbyteries they would have said so; and if they possess the right as they claim to do under the general power of superintending the affairs of the whole church," they have the right to do any and every act, directed to be performed by sessions, presbyteries, or synods; there can be no exception, for the general clause will equally embrace all. Can this be a fair construction of the Form of Government? If the Assembly has such supreme unlimited authority, why confer any power on the other judicatories? In the arrangement in the form of government there is a propriety, a fitness. Sessions, presbyteries, synods, and the Assembly have each appropriate duties to perform, there is no consolidation of all power in the hands of one; and if each would attend to its own business, there would be peace and harmony; but when any one usurps the authority given to another there will be strife and confusion. Of this the formation of the second Presbytery of Philadelphia, by the Assembly, is a striking example. The first synod after it was formed refused to receive it. The next protested against it as unconstitutional, but received it, and immediately united it with the old presbytery, and again divided it by a geographical line. The power to do this was expressly given to synod by the constitution; yet for the exercise of this right they were charged with nullification, and their act reversed by the late Assembly. Can there be a presbytery in our church independent of the synod to which it belongs? Which synod cannot unite with another and divide?

But the principle of "elective affinity" upon which this presbytery was erected is not less objectionable than the assumption of power by the Assembly to form it. An "elective affinity" presbytery is formed of ministers scattered over the bounds of other presbyteries, who wished to be associated together,—whether it was because they were particularly attached to each other, disliked the ministers with whom they were connected, had the same doctrinal views, desired to propagate their peculiar theology, and to escape discipline, or for any other cause whatever. In Scotland the presbyteries "consist of from twelve to twenty-four *contiguous* parishes. The ministers of these parishes, with one ruling elder chosen half yearly out of every Kirk session compose a presbytery." By our Form of Government "a presbytery consists of all the ministers, and one ruling elder from each congregation within a certain district." An elective affinity presbytery has no district or bounds, and is included within the bounds of other presbyteries. The presbytery of Philadelphia was established and its boundaries defined, without altering the district; the second presbytery was erected within the same district.

How does this agree with the definition of a presbytery in the form of government? To suit this case it should read, TWO presbyteries consist of all the ministers and one ruling elder for each congregation within a certain district. And instead of one, like Kentucky land claims, a dozen may cover the same ground, and it seems to me that like these claims but one can be valid. This departure from the constitution has also produced strife and confusion. When synod united the presbyteries and divided them by a geographical line, a majority of the session of one church obeyed the order of their synod, and sent an elder to represent their church in the presbytery so formed. The elective affinity presbytery claimed jurisdiction of the church, and deposed a majority of the session; this made another case which occupied the time of the General Assembly; at least one of the session preferred to continue with the old presbytery, as they were authorized to do by the resolution forming the second presbytery, so that they belong to one presbytery, and their pastor to another. The Form of Government says, "the church being divided into many separate congregations, *these need mutual counsel and assistance* in order to preserve soundness of doctrine," &c. "Hence arise the importance of presbyterial and synodical assemblies." From the churches in which presbyteries is this church to obtain "counsel and assistance?" Shall they apply to the presbytery of which their pastor is a member, or to that of which one of their elders is a member? Should this pastor desire to resign his charge, or the congregation wish to be released from him, as provided for in the XVIIth chap. of the Form of Government, which presbytery has jurisdiction of the case? Had all the sessions of the fourteen churches preferred remaining in the old presbytery, as they were authorised to do, then there would have been a presbytery without a church,—what separate congregations would have obtained "mutual counsel and assistance" from it? Under the power of superintending the concerns of the whole church, and upon the principle of elective affinity, the Assembly may erect a presbytery, consisting of one minister in New York, one in Georgia, and another in Missouri. Can this be the government of our church?

But the late Assembly, "Resolved, that except in very extraordinary cases, this Assembly are of opinion that presbyteries ought to be formed with geopraphical limits." It is to be hoped that no such "very extraordinary cases" will hereafter be witnessed. To preserve and protect this second presbytery of Philadelphia, this favorite child of the Assembly, they erected an elective affinity Synod, called the synod of Delaware, in which this presbytery is said to have a majority of votes.

There is but one other case connected with this presbytery which I shall notice.

A majority of the owners of the meeting-house in which the fifth church of Philadelphia worshipped, elected Dr. Beman pastor of the church. At a meeting called for that purpose, a majority of the members of the church voted against him.—This second Presbytery decided that he was duly elected pastor and that the call of the owners of the house was in order. The church appealed, and the case came regularly before the late Assembly. Dr. Beman had the good sense to refuse the call. I do not deny that the owners of a house may invite any person they please to preach in it; but they have no right to make such person the pastor of a church without its consent. We may boast of our republican form of church government as much as we please, but when the people are deprived of the right to elect their own pastors, it will be an ecclesiastical despotism. In the year 1814, the General Assembly said, that to the people belonged the "precious and *unalienable* privilege of choosing their own pastor." The late General Assembly did not express any disapprobation of this attempt to deprive a church of "a precious and unalienable privilege." The subject was by them indefinitely postponed. Nearly half the time of the late Assembly, during a protracted session of three weeks, was occupied in cases growing out of this second presbytery. How much better to avoid innovations, and proceed in the old way?

A RULING ELDER.

For the Western Luminary.

The Guilt of Neglecting the Religious instruction of the Black Population.

The command of the ascending Saviour to his disciples, was, to preach the Gospel to all nations. There would doubtless rest great guilt upon any christian people who should supinely neglect the religious instruction of those to whom providence had opened the avenue of approach. The black population of this country stand to us in a peculiar relation. Superadded to the ordinary duty of christians to propagate the religion of their Lord and Master, is the peculiar obligation arising out of this relation. The destinies both temporal and spiritual of these people, are placed completely in our hands. How awful then, how tremendous the guilt, both individual and national, if their moral and religious instruction, and improvement be neglected! What excuse can be made? Here are a people, in a state of semi-heathenism, in our very midst. It is not necessary that we should cross the ocean to reach them—nor that thousands of dollars should be expended to bring the gospel to their ears. No foreign language is to be learned, no translations of the scriptures to be made. But perhaps these are the very reasons of the general negligence which prevails. If they were not in our families—if they did not speak our own language—if they mingled not with us every day, perhaps we should sympathize more with their condition. There is something grand and sublime, in sending our money thousands of miles abroad, to civilize and illuminate those whom we have never seen, nor expect to see. But the instruction of those around our own firesides, is a more homely affair, requiring some self-denial, and below the range of the sublime. There are not a few who will contribute liberally to support the gospel among foreign nations,—who will zealously display their moral wants, and preach the duty of administering to them, who yet never seem to take a thought for the poor slave. Miserable inconsistency! "These things ought ye to do, but not to leave the other undone."

An individual christian who should neglect the religious instruction of his children, or a christian pastor who should overlook the rising generation, would surely be reckoned to have neglected the improvement of their "Lord's talent," and to incur the guilt of "slothful servants." Nor can a less degree of guilt attach to the neglect of the religious instruction of a people in the condition of our slave population? Can that master who suffers his slaves to grow up from infancy to mature age in his family, without one word of instruction in the gospel of Jesus Christ, be less guilty than if he had thus neglected his children? Can that pastor who never preaches a discourse to the black population in the bounds of his congregation, be guitless of neglecting to preach the gospel "to the poor?" The dependant condition of the blacks—their being totally under the control of the whites, seem to me to constitute weighty and tremendous responsibilities on the part of the latter.

The national guilt incurred, I will not say by the existence of slavery in the country, but by the almost universal neglect of the religious teaching of the slave population, will undoubtedly meet the judgments of the Ruler of the world. Whether the holding of slaves in itself be sinful or not, may be debated, but of the sinfulness of holding them in a state of religious ignorance, there cannot be a shadow of doubt. Let that man whose conscience is hesitating about the lawfulness of holding his fellow-men in bondage, consider whether he has instructed them in the way of salvation. If he has not, let him immediately repair his negligence, or discharge himself of his responsibility by giving freedom and self-direction to his slaves. ☞ NO MAN CAN HOLD HIS FELLOW BEINGS IN SLAVERY AND NEGLECT TO TEACH THEM THE GOSPEL OF JESUS CHRIST, AND BE GUILTLESS. "Masters, give unto your servants that which is just and equal." Now it is just and equal that they should have if not an equal portion of the things of this life, at least an "equal" chance for heaven.

We have as a nation just and awful reason to fear the terrible judgments of God in this matter. If no reformation take place, it will not be in the analogy of providence if we be not "weighed in the balance and found wanting." Fifty years more of prosperity such as we have experienced, with the continuance of the increasing millions of a semi-heathen population in our bosom, would be strange—it would almost render it doubtful "if the judge of all the earth" had not forgotten "to do right." It would be a forbearance we have no right to expect. "Where much is given much will be required." Every man is born free and equal, is our fundamental political maxim. If we forget this in relation to this world, we have no right to forget it with reference to the next. If our judge will wink at the bondage in which we hold the body; he will not, he cannot that in which we hold the soul. Query. When the millennium comes will it not include the black population of this country? If so, how many ages must it be distant at the present rate of progress of religion among this people? Again, if *associations* of christians are necessary to accomplish other great benevolent undertakings, are they not equally necessary in this? Will the attention of the christian public ever otherwise be aroused to a proper state of feeling on this subject? How can the gospel ever have a prevailing influence among the black population, if the state of things remain as it is? Will it ever be changed without some great and special effort be made for the purpose? HOW CAN THEY HEAR WITHOUT A PREACHER?

C.

Golden Mean in Religion.

The following reply to "Some Censures passed on the London Christian Observer," some years since is from the pen of the late Lord Teignmouth, President of the British Foreign Bible Society.

"The chief charge urged is, that you are thought in some quarters to exhibit a defective view of the Gospel, in consequence of your observing what I and many others deem '*the golden mean* in religion." But that medium is not that which it is supposed to be by worldly men. It is not that which they dignify with the name of moderation; a term of great use for concealing ignorance, lukewarmness, regard to temporal interest and the fear of man. I speak of an enlightened moderation: a moderation which is the consequence of having surveyed the rocks and quicksands on the right hand and on the left; a moderation which is resolute and steady; not employed at the commencement merely of an undertaking, as the most convenient means of accomplishing some violent and concealed end, but arising out of principles well settled in the heart. I mean also a moderation which is compatible with the most fervent zeal; with zeal, however, at once for sober truth, for sound evangelical doctrine, and for universal righteousness.

"I have heard in some quarters, Mr. Editor, that you are a concealed Calvinist; and that the middle line pursued by you, of affirming that pious men, whether Calvinists or Arminians, may be true sons of the church, is chosen merely through craft; this being conceived by you to be the best mode of gradually spreading those violently Calvinistic principles which it is the main object both of you and your party finally to introduce into the church.

"But the complaint against you which I have heard in another quarter, is, that you are unfaithful to the truth because you are *not* a Calvinist; that you are an Arminian in disguise; and that to bring in Arminianism, if it be not the object, is at least the tendency of your work. Such is the kind of recompense often reaped by those who endeavor to calm the minds of men on controverted points; and I hope, therefore, that you are prepared to expect this fruit of your pious endeavors to promote the peace of the church.

"These, however, are not the only points in which your moderation is complained of. True religion, to borrow an expression from the Christian Observer, is at once too moral for the enthusiast, and too spiritual for the moralist; too gentle, as well as charitable for the violent; too fervent and too animated for the lukewarm; and it is also too general to be relished by the little parties and sects which severally contend for their petty peculiarities.

"I hope sir, that no desire of popularity, no eagerness to extend the sale of your work, no ambition to be deemed pre-eminent in any branch of religious truth, no unworthy compliance with popular taste, will ever tempt you to depart from that sobriety of doctrine by which you have hitherto been distinguished; or to neglect the cultivation of those plain parts of religion, which, though they may give little name, effect no small good. To suppose a zeal for what are called by some the higher doctrines of the Gospel, to be an indication of the attainment of the higher eminences in religion, is a sentiment which I am persuaded is erroneous. Many of those Christians who in their earlier days were eager to ascend those heights, have, in the ripeness of their christian experience, become more moderate. It is our early presumption, it is the scantiness of our christian experience, which often causes us to think that we see far into the deep things of God. May not those lines of the poet be true even in religion:

"Here shallow draughts intoxicate the brain,
But drinking deeply sobers us again."

Pulpit Influence of Robert Hall.

[From the American Quarterly Observer, for July.]

The influence of Hall upon the style of pulpit eloquence is worthy a place in our estimate of him as a preacher. It is believed that it will be a happy influence, operating to elevate and refine, without any compromise of point and plainness; securing the correction of faults, which wherever found, must necessarily abate the force and blunt the edge of truth. We do not hold up Hall, nor would we any other man, as a model in preaching; but simply proceed upon the ground, that excellences may be looked at, and admired with benefit. The influence of Hall will be unquestionably valuable in improving the diction of the pulpit. In his own performances he has struck happily upon a medium between an entire abandonment of the technical language of theology, which would be attended with inconvenience, also with evident hazard to the interests and stability of truth, and that lavish and crowded employment of it, which operates upon many minds as a perplexity and repulsion. Hall uses it so far as definiteness and brevity of statement require, and no farther. It is not unfrequently used, as all other fixed terms are liable to be, as an apology for ideas. The pulpit needs melioration here. To achieve it, we say, amongst other things, let Hall be studied, his example and precepts followed, and the result will be propitious; the gospel will gain new power. There is another and kindred particular, which may be noticed in this connection, viz. the employment of Scripture phraseology. Sometimes it is brought in unfitly and clumsily, creating disgust, instead of pleasure and profit. Hall uses it invariably with a singular delicacy and judgment; by his masterly management, making it subserve the purposes of beauty and of devotional excitement and impression. His quotations also from Scripture are admirably appropriate—never dragged in, never accumulated osentatiously and inaptly, as is sometimes done by persons who seem to compute the strength of an argument and the chance of conviction by the pile of texts adduced. Hall is more sparing in his quotations from Scripture, but always to the point. He judged undoubtedly that one arrow well directed, was better than a hundred destitute of sharpness and thrown at random. In the written argument, in his public appeal, the inspired quotation is not only convincing, but beautiful; beautiful in itself, beautiful for its appropriateness, "an apple of gold in a picture of silver." It has at once all the grace of a classical allusion, and all the force of a saying of God.

The example of Hall, we are persuaded, will be favorable to simplicity in the structure and style of sermons, It is not pretended that Hall was like Border, who brought down truth in luminous and pungent application to the humblest minds. Hall was great, and his was the simplicity of greatness. He was polished, elevated, not unfrequently sublime, but always clear, natural and easy. It was at once the tread of a child. There is a remarkable simplicity and transparency in the plan of Mr. Hall's sermons. He presents us with no intricate, involved or ramified processes of thought. There is nothing at first view to excite wonder at the man's reach and profoundness. The outline of the piece we find, as we glance over it, is plain and abvious; such, we imagine, as any one could have formed. The topics presented are few, and not remarkably original and striking. But the filling up, is rich in instruction, splendid in imaginery, eloquent in its whole mass and texture. Some men exhaust all their strength and ingenuity upon the plan of a discourse, in order to show something smart and startling. Vain labor, for it is true of a discourse as of a man, that the strength and beauty lie not in the bones, but in the muscles, the sinews, the soul; in the dressing without, and the spirit within.—Others ruin themselves by a passion for metaphysical subtleties and niceties; they split and attenuate their ideas, till they are as meagre as the kine which portended Egypt's famine. Hall did not so; he was a metaphysician of singular acuteness. But he did not follow into the *desert* the leadings of this science, nor suffer it to arrest and wither the verdant growth of his mind. In his preaching, Hall gave truth a body and fullness. He clothed it with such clearness of illustration, that it stood forth to the hearer's apprehension, a living and momentous reality. All do not cultivate the ability to do this. It would be well for their usefulness if they did. Many take an opposite course, and depend for success upon the reiterated asserton of naked doctrine or fact—such, for instance, as the doctrine, or its dry demonstration, that man is a sinner, and that he must repent or be lost. The doctrine is true and important, and must be propounded prominently, and brought home to the conscience with unshrinking application. But the error is in bare assertions, and accumulated repetitions, in insisting perpetually upon the ultimate result, without the intermediate repentance, submission on the spot, is urged inorninately—urged inefficaciously, because it is not backed by a pressing mass of well illustrated truth. Mere hortation will not move the mind, particularly the reflecting mind; there must be *solid* substratum of truth, furnishing an immovable basis on which to rest the lever of persuasion, then we may raise the sordid spirit from earth and earthliness to God and heaven. Hall always laid firm his bottom. He would not stand on sand, he would not stand in mud. He put down rock. Truth was that rock. He made others see, that truth is a rock, which, penitently built upon, would be a munition of safety, but rejected, scorned, would fall upon the transgressor and grind him to powder.

From the American Tract Magazine, for August.

From Rev. Elijah C. Bridgman,

American missionary at Canton, China; giving some account of Leang Afa and his son, and communicating other intelligence, dated January 1, 1834.

MY DEAR BROTHER HALLOCK,—I have much pleasure in forwarding to you the accompanying letter from AFA. I have time to add but a few lines. The $330 for a new edition of the Scripture Lessons is the last of the first grant of $500 from your society. The new edition of the Lessons, some copies of which I have sent to you, is neatly printed in five volumes, and it will soon, by the blessing of God, be circulated. I shall then immediately advance to Afa your second grant of $1,500, to be expended in the same way. The Lessons, in their present form, make excellent Tracts, being "faithful translations of portions of Scripture," and are admirably adapted to the present exigencies of the case.

You will all rejoice with us that AFA is enabled to go forward as he does in circulating the words of eternal life. If nothing occurs to interrupt his progress and present plans before the Chinese new year, which will be about thirty-five days hence, he will have circulated, within a period of four months, more than 10,000 Christian Tracts in the city of Canton and its vicinity. His whole soul seems engaged in this noble work. What will be the result of such a procedure, (which is without a parallel in China,) time will show. The thing is not done in a corner; and it cannot be unnoticed. The good man seems to have counted well the cost; once has he been beaten with, what is worse than rods, a heavy bamboo; and he knows that he is liable again to suffer the same penalty. But he says, with the means in his hands, he shall incur guilt if he does not publish the Gospel by circulating the books.

I must add a word concerning his little son, in whom the heart of the father is most deeply interested. He is now thirteen years old; he is a boy of much promise, and with five other lads is successfully pursuing elementary studies with me, both in Chinese and English, though under many disadvantages. Besides, the boy has made some progress in learning Hebrew. It is the desire of his father that he should become thoroughly acquainted with the Holy Scriptures in their originals. At times his mind appears impressed with truth, and a little conviction of sin is manifested; but as yet he gives no evidence at all of a change of heart. He is surrounded by a thousand snares and temptations, but I am sure that the simple mention of his case will be sufficient to elicit in his behalf the *earnest and fervent prayers* of all those who are looking for the salvation of China. Most earnestly would I request your prayers also in behalf of the other lads. They have all been trained up to worship dumb idols and false gods. Their hearts, young as they are, are like adamant; and were not the power and mercy of God boundless, I should despair of their conversion.

In regard to future operations in circulating Tracts, I shall endeavor to write to you often, and to give you all the information in my power. It is impossible to tell precisely in what way this wide field is to be opened; but that it will be opened soon on every side, there is no longer room to doubt. But liberal as your grants may be, I must repeat, and I would do it with the utmost emphasis possible, the request for an interest in your prayers, and in those of all the people of God. Without the divine blessing, without the gracious influences of the Holy Spirit, we are nothing, can do nothing, and not one soul will be converted. We need also more labor in the field. But I can write no more. Farewell. Pray for us.

Yours, in the best of bonds,
E. C. BRIDGMAN.

Religious Suicide of a Hindoo.

A correspondent of the *Bengal Hurkaru* relates a ceremony of which he was a witness:

In descending the Ganges, and passing near Mirzapour, in the evening of the 25th of January, 1833, my attention was attracted towards the bank by a considerable assemblage of natives of the country; they were differently dressed, and from the noise which they made in singing and sounding the trumpet, I judged that they were celebrating one of the rites of their religion. In a short time a boat filled with men and women left the bank, and moved towards the middle of the river. The appearance of this boat and those who were in it, reminded me of what I had heard related of one of their customs, during the celebration of the ceremony of ablutions. I asked the owner of my canoe if he knew what was going to occur. His answer confirmed my suspicions, that the boat which came towards us carried an unfortunate *being* who was going to sacrifice his life to his ideas of religion.

When the boat came some hundred feet from the bank, the Hindoos who were in it prepared to finish the terrible sacrifice. The victim was seated at the bow of the boat, his eyes fixed upon the river and evidently under the influence of a powerful narcotic.—At his sides were placed two large pots of earth called *ghurruhs* filled with a red substance. These pots were fastened under his arms. His legs were tied together, and those who directed the ceremony (Brahmins of course,) having uttered an almost supernatural shout, to which the Hindoos on the bank replied; the victim was cast into the river, and sunk beneath it, to appear no more. The whole affair was performed without the smallest sign of chagrin or regret appearing on the countenances of the Hindoos who were in the boat, and after they had cast the *houkah* and some flowers on the spot where the unfortunate being had sank, the boat quietly returned the way it came and regained the bank. They appeared to be extremely satisfied with what they had done.

Light of Nature.

The celebrated Mr. Hume wrote an essay on the sufficiency of the light of Nature; and the no less celebrated Dr. Robertson wrote on the necessity of Revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasoning or not, we cannot tell, but at any rate he did not acknowledge his conviction.

Hume was very much of a gentleman, and as he rose to depart, bowed politely to those in the room, while as he retired through the door, Robertson took the *light* to show him the way. Hume was still facing the door: "O Sir," said he, "I find the light of nature always sufficient," and continued, "pray don't trouble yourself, Sir," and so he bowed on. The street door opened, and presently, as he bowed along the entry, he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with the light, and as he held it over him, whispered softly and very cunningly, "you had *better have a light from above*, friend Hume;" and raising him up, he bid him good night, and returned to his friends.

Benefits of Adversity.—A smooth sea never made a skilful mariner; neither do uninterrupted prosperity and success, qualify for usefulness and happiness. The storms of adversity like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill and fortitude of the voyager.

Avoid knowing more than is necessary, secrets are troublesome burdens to those who are not interested in them.

[The writer of the following interesting "Tour" has been an agent of the American Colonization Society in the West, for several years. This article was written for our paper, and sent to us, soon after his return from Liberia; but owing to some unaccountable mismanagement, never reached us till last week.

EDIT. LUMINARY.]

For the Western Luminary.

TOUR TO LIBERIA.

We embarked at New-Orleans, in the brig Ajax, April 26th, 1833, Captain Taylor, having on board 150 emigrants for Liberia. Before leaving New-Orleans, the Cholera commenced its ravages among the emigrants, and continued to rage with violence during the passage down the river, but immediately disappeared so soon as we entered the pure breezes of the Atlantic. We lost twelve emigrants by Cholera, and seventeen, mostly children, by whooping cough, and other complaints, peculiar neither to clime nor situation. Our voyage out, after the pestilence left us, was tedious and barren of incident.

Although every thing connected with the "mighty deep," was new and thrilling to me, as a tyro in sailing, yet a description of storms, calms, whales, sharks, and sea-serpents, would be neither new nor interesting to my readers. We landed at Monrovia early in July, and remained there 12 days, during which time, I acquired all the information within my reach, by personal observation and inquiry, on every subject that could have a bearing on the present situation and future prospects of the Colony. I shall now proceed to give a candid view of facts, as far as my short visit give me an opportunity of ascertaining them.

Liberia is neither an Elysium, nor Tartarus. The accounts given, both by the friends and enemies of the Colonization scheme, are in some cases exaggerated; yet on leaving Liberia, I felt much more sanguine with respect to the final success of the Colonization scheme, than I did before leaving home. The colony is labouring under many difficulties at present, the principal of which is the want of the facilities for cultivating the soil. They need horses, ploughs, oxen, carts, &c. For want of these, the business of agriculture has remained in the back ground, and as a natural consequence, provisions are scarce and dear. We took with us a small number of horses from the Cape de Verd islands, where an abundant supply may be obtained on very moderate terms. I rejoice to hear that the Society have turned their attention particularly to this subject, as it is certainly of vital importance. The colonists have been compelled to cultivate the earth almost entirely with hoes, and to transport their timber for building, &c. on their shoulders. It is not therefore strange, that scarcity and discontent should both in some degree prevail. It is rather strange that under such difficulties and discouragements, both should not be more prevalent.

In the second place, the colonists may expect to suffer from sickness for some time after their arrival. I believe but few if any entirely escape; but the average proportion of deaths is said to be only one in forty during the seasoning; which I believe is less than happened in any colony of the same age in North America. I would not impeach either the wisdom or benevolence of the society, yet I would suggest that the present system of disposing of the emigrants on their first landing, is perhaps not the best that could be adopted. Instead of crowding them together for six months in town, were the new emigrants scattered out through the country in houses previously prepared, I believe they would suffer much less from sickness, and many of them if prudent, escape entirely.* I believe that Liberia is as healthy as any other tropical region. The great and sudden change of climate is manifestly the cause of the sickness to which emigrants are liable on their first arrival.

The difficulties which I have mentioned, are such as all new colonies are subject to, and should not serve as a ground of objection, or discouragement to any intelligent, candid man. On the other hand, there is much to encourage. I firmly believe, that were the Colonization Society to die now, and leave the colony where it now stands, in less than half a century, Liberia would be one of the richest and most flourishing countries on the globe. With a soil as rich as any on which the sun shines, a climate adapted to the production of sugar, coffee, cotton and indigo, the most profitable staples of any country, a climate very healthy to those who are born in it, and to all after one or two years; I can see no reason why it may not soon vie with either India in wealth.

I was very agreeably disappointed on the subject of the mental and moral improvement of the colonists. I expected on reaching Liberia, to see a number of negroes, with a few exceptions, as stupid and uncouth as I was wont to see in the *slave states*, in the "*land of liberty*." Not that I ever adopted the theory that the negroes were as a race, peculiarly destitute of natural intellect; but I knew that if you trample down and bruise beneath your foot the young scion, it will scarcely ever again raise its head erect, and compete successfully with its more fortunate brethren of the forest; yet when this incumbus is taken off, the free air of heaven will do much to restore it to its wanted vigor. But never did the free air of Heaven exert so healing an influence on the injured plant, as the principle of liberty and equality has exerted on the minds of a large portion of the inhabitants of Liberia. To this, I admit there are exceptions. There are many who must carry with them to the grave, on their minds, as well as their bodies, the indelible marks of their former degradation.

Monrovia, the principal town of Liberia, contains about a thousand inhabitants. The houses are principally neat frames, finished in about the same style as those in the small towns in this country. I visited while there, nearly every house in the town, and in point of neatness and comfort, and in many cases, even elegance, they would not suffer much by comparison with towns of the same age in any part of America. Their schools are in a flourishing condition; and I presume as good a portion of the children are receiving the advantages of education, as in most settlements in the United States. Several religious denominations have neat churches erected, and on the Sabbath they are filled with congregations as neatly dressed, and as well behaved as will be seen in any town of the same size in Tennessee or Kentucky. The only difference I could perceive was, that *there* their faces were all black, and they *all* sat still and paid a decent and serious attention to the services. It is most certainly true that they have advanced in mental and moral improvement, far beyond the most sanguine expectations of the friends of colonization. After all that has been said by the enemies of the institution on the subject of selling rum, there are fewer drunkards and vagabonds in Monrovia, than any town of the same size within my acquaintance. What I have said of Monrovia, is true also of Millsburg, and the other towns of the colony, in proportion to their age.

I wish to say a few words to the practical friends of colonization, who intend emancipating some or the whole of their servants, and sending them to Liberia. I would observe in the first place, that in many cases there is danger of being too precipitate, and consequently doing an injury where a good was intended. Servants who are known to possess vicious habits ought not to be sent. Such are in all cases an injury to the colony, and freedom is not a blessing to them. To reclaim them if possible, is the first duty, and if that is impossible, they may better stay in America.

Emigrants ought in no case to be sent entirely empty-handed. The colony has suffered much through neglect on this point. Though the society supports them the first six months, yet the most industrious and economical, labour under great difficulty in making a start, when first thrown upon their own resources. They are generally in a state of great bodily debility in consequence of the seasoning sickness, the ordeal through which all have pass. To be compelled to go to work in this situation to earn their daily bread, as well as to improve their property and provide for the future, is in many cases more than they possess, either physical or moral power to sustain. This is the fruitful source of all the complaints which we have heard about hard times and discontent. Some bales of domestic cotton, a hogshead of leaf tobacco, or a supply of cheap fancy articles, of any kind which they could barter to the natives, for provision and labor, would be to the colonists worth a great deal more than their real cost. Where persons intend sending their servants, if they are not able to make an additional sacrifice to furnish them with something to begin with, it would be a kindness to keep them here a year or two longer, and hire them out, and let them have their wages to take with them.

Great pains should also be taken to prepare the minds of the emigrants for the change in their situation. It is unfortunate for many that all their ideas on the subject are perfectly visionary. They imagine that in going to Liberia, they are sailing to a terrestrial paradise. In all such cases disappointment is the necessary consequence, when they find that even in Liberia, man has to live by the sweat of his brow, and that the earth there also brings forth thorns and thistles. Persons no doubt, actuated by the most benevolent intentions, often paint too highly in striving to persuade those who are not entirely willing to embark for Liberia. Every thing of this kind should be avoided, and sober matters of fact, and common sense arguments always used, and when these fail, let them stick to the "flesh-pots of Egypt."

I rejoice to learn that the state of Maryland has adopted the policy of establishing a new colony at Cape Palmas. I believe there are yet many other points along the western coast, at which new colonies may, and will be located. Tennessee and Kentucky ought to select their point, and commence a colony. Although I believe that the parent society has done well in commencing at the point which they occupy, yet I have no doubt there are other places along the coast, more propitious. The slave trade can never be entirely stopped, untile the whole coast is lined with colonies, which will be prepared to give those harpies a warm salutation at every point where they may attempt to approach the object of their infernal cupidity. There are many reasons in favour of the plan adopted by Maryland. The one mentioned is the principal one. Another is that small bodies always move more briskly than large ones. It is also true that where a number of individuals or communities are engaged in different departments in advancing a common cause, the example of one has a tendency to provoke the other to emulation.

In conclusion, I will give my views briefly on the subject of the controversy going forward at present, between the anti-slavery and colonization societies. The ultimate aim of both is the same, viz: the emancipation and elevation of all the unfortunate children of Africa in the United States, from their present state of bondage and degradation. I have said that it is the sincere and god-like object of a respectable majority of the prominent patrons and advocates of both societies. They only differ with respect to the best mode of its accomplishment. I am an emancipator. I have lifted my feeble voice in defence of the injured sons of Africa, ever since I became capable of reflection, and may my tongue cleave to the roof of my mouth when it ceases to plead their cause. And I am a colonizationists, because with all the light that I have been able to obtain on the subject, I have come to the deliberate and settled conviction, that it proposes the only certain, safe, and speedy plan for the accomplishment of the great object in view. In the first place, in opposition to the views of the anti-slavery society, I deny that the term "expatriation" is applicable to the business of colonizing the negro race in Africa. They or their ancestors were expatriated when torn from that land which had been the home of their fathers for hundreds of generations. They are still the *children* of Africa—she has fixed her indelible brand upon them, and demands them at our hands. I believe that it is a principle admitted by all who have intelligently and carefully examined the subject, that the difference in color and other national characteristics, is the effect of climate. It seems to be one of the wise and kind arrangements of Divine Providence, that every clime from the meridian to the poles, should, in the course of time acclimate its inhabitants, so that the inhabitants of each region, in truth proclaim his own country the best;—that the language of Goldsmith should be literally true:

"The shuddering tenant of the frigid zone,
Boldly proclaims the happiest clime his own;
The naked negro panting at the line,
Boasts of his golden sands and palmy wine;
Basks in the glare, and stems the tepid wave,
And thank their gods for all the good they have."

God has been forming a race of men, not only to endure, but to enjoy the climate of Africa, while the vertical sun has visited the tropicks a thousand times. And the fact that the complexion, and constitutional configuration of the African remains the same, though expatriated and exiled by the wicked cupidity of his fellow-man for generations, is an unequivocal hint that God does not intend to let the wickedness or caprice of man fail him in his purpose, and undo in a few generations what he has taken many to accomplish. He has fixed his brand upon them, and he demands them at our hands.

It is a fact well known to all who have had an opportunity of witnessing it, that the negro where ever found, can endure a much higher degree of heat than the white man; and that he will lose his toes with frost when the white man exposed to the same atmosphere will not feel uncomfortable. It is also a fact, that the African climate agrees much better with the black, than with white men, though both have been brought up together in America. The colonists after passing through the seasoning, obtain generally fine health, and their constitutions appear in a few years as good or better than they were in America, while the white man continues to wither and droop like the shade plant.

Now I regard the subject in this light: God evidently intends to fill up the habitable globe, before the great drama is wound up. There is more fertile uninhabited soil in Africa, than in any other quarter of the globe. The question then arises, by whom shall this country be occupied? Shall Europe send forth her surplus millions to wither, sicken, and die for generations, until the vertical sun shall form a new race of negroes, by re-visiting the tropics a thousand times more, while a large portion of that race already prepared, are left to wander as exiles in the ungenial regions of North America? I leave the question for the wise to answer. Did the process of acclimation proceed as fast in the case of man as in that of the lower order of beings, I admit my argument would have but little force.

I saw the sheep in Africa of the third or fourth generation as destitute of wool as the rock-goat, and the dog with a skin as black, glossy, and devoid of hair as the negro; but God does not permit nature in her freaks to deal so lightly with the casement of his own image.

I also deny that the colonization system has a tendency to impede emancipation. On this subject I speak both from observation and experience. I once advocated unconditional and immediate emancipation, and I do not know that I ever was the means of loosing the yoke from the neck of one upon that principle, whereas, during the time that I acted as agent for the colonization society, many were emancipated for the express purpose of going with me to Africa. What have been the results of the expenditure of time and money, and fiery zeal of the anti-slavery society, I have not been particularly informed; but the conviction upon my mind is very strong, that one agent in any one of the slave states, of ordinary talents, and extraordinary prudence and fidelity, can in one year procure more emancipations, with a view to colonization, than have been effected by all the past efforts of the anti-slavery society, or than they will effect for years to come, if they persevere in the intemperate course which they have for some time pursued. I would then say to the colonization society, *go on*. And while she may confidently expect all the opposition that the slave dealer of the south, and the misguided abolitionist of the north can throw in her way, let her double her diligence, animated by the cheering confidence, that the benediction of regenerated Africa will rest upon her head, when all counter efforts have sunk into merited oblivion.

H. D. KING.

For the Western Luminary.

Days of Childhood.

There's nought in life so sweetly cheers,
And gives such perfect peace within,
As memory of childhood years,
Ere our young hearts have known to sin.

Thoughts of days so purely bright
Sheds o'er the soul a heavenly calm,
And fills the heart with such delight,
It almost feels their joys again.

Yes—there are times when memory brings,
Back to the mind the scenes of youth,
And o'er our saddest moment flings,
A joy too pure and bright for earth.

The world's cold frown may chill the heart,
And hopes most bright may fade away,
But memory fond will still impart
A pleasure which shall ne'er decay.

ANNA.

For the Western Luminary.

MR. EDITOR,—Having rather accidentally looked into some old minutes of the General Assembly of the Presbyterian church in the United States, a few days past, I was a good deal struck with some decisions of that body, from their bearing on some of the doings of the General Assembly of 1834, of which some complain. I herewith send you several extracts, as possibly many others, as well as myself, either, never saw them before, or have forgotten them.

The revised Form of Government, and forms of Process, were adopted by the General Assembly in 1821. On the same page with the record of the adoption, page 6, we have the following minutes.

"The following overture from the Presbytery of Baltimore was received and read: viz.

"That after the 12th Art. of the 10th Chap. of the revised Form of Government, the following be added:" "13th. *Every Presbytery shall judge of the qualifications of its own members.*" On motion, Resolved, "That it is inexpedient to grant the request contained in the above overture; or make any new alterations at present in the Book of Discipline."

It is therefore certain that at *the time* the present Form of Government was adopted, it was not considered right and according to order, for a Presbytery to re-examine ministers of good standing, coming to them from other Presbyteries. That is the purport of the rule proposed, as I understand it. It was before the Assembly—and not granted—but judged inexpedient. The decision of the last Assembly is therefore in accordance with that of the Assembly, which adopted our present forms

I know also that the Synod of Virginia in the fall of 1820, when the new Form of Government, &c. were before the Presbyteries, had this question before them, in an appeal of Rev. Mr. Glin, from the Presbytery of Abingdon, which had refused to receive him without re-examining him. The synod sustained the appeal—on the ground that it was not in order to re-examine a minister in good standing, when regularly recommended. The question then was in several forms before the church—and it was judged not to be orderly to re-examine. The complaint now made respecting the last General Assembly would seem to be without good cause on this point.

The General Assembly of 1821, formed a union with the Associate Reformed church. The term of union contains the following article: "The different Presbyteries of the Associate Reformed church, shall either retain their separate organization, or shall be amalgamated with those of the General Assembly at their own choice. In the former case they shall have as full powers and privileges as any other presbyteries in the united body, and shall attach themselves to the synods most convenient."

Here the Assembly that adopted our forms, by allowing those Presbyteries to retain their former organization, which one of them at least did, allowed two of their presbyteries to cover the same ground—to be located on—and have jurisdiction over the same territory. It was left to their choice.

Why then is it so irregular for the General Assembly to allow the second Presbytery of Philadelphia to be located on the territory belonging to the first Presbytery of Philadelphia? It is in substance what was done by the Assembly that adopted our present forms.

There is a decision of the General Assembly of 1825, that supposes presbyteries may in special cases possess the right of re-examining.

But I find the same principle involved in a decision of the next General Assembly, that of 1822.

In 1800 the Presbytery of Greenville was formed—and in 1804 it was dissolved, and two named ministers, were directed to apply for admission to the Presbytery of Concord. Two others, to the Presbytery of Union—and one, to the Presbytery of West-Lexington, Ky.; but nothing said as to what was to become of the *territory*. Both Abingdon and Union Presbyteries put in a claim for it, and it came for decision before the Assembly of 1822. That Assembly assigned the territory, part to the Presbytery of Concord, and part to the Presbytery of Union, but allowed "*any congregations now established within the former bounds of the Presbytery of Greenville*—(the territory assigned to Concord and Union)—*the liberty of attaching themselves to the Presbytery of Abingdon, if in their judgment they shall deem such a measure conducive to their edification, and the peace and unity of the church.*" P. 23.

Here general leave was granted to congregations in the territory of a presbytery, to join, if they choose, another presbytery. This looks like *elective affinity*. But it was done while the General Assembly was confessedly sound in doctrine and order.

The General Assembly have declined deciding doctrinal questions again and again. In answer to a memorial of J. M. Rankin and others, we have this minute:

"The Assembly can never hesitate on any proper occasion to recommend to those, who at both their licensure and ordination, professed sincerely to receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures, and to all other members of our church, steadfastly to adhere to that form of sound words.

But while the General Assembly is invested with the power of deciding all controversies respecting doctrine and discipline—of reproving, warning, or bearing testimony against error in doctrine in any church, presbytery, or synod; of suppressing schismatical contentions and disputations, all such matters ought to be brought before the Assembly in a regular and constitutional way. And it does not appear that the constitution ever designed that the General Assembly should take up abstract cases and decide them, especially when the object appears to be, to bring their decisions to bear on particular individuals, not judicially before the Assembly. Neither does it appear that the constitution of the church, intended that any person or persons should have the privilege of presenting for decision remonstrances respecting points of doctrine, on the conduct of individuals, not brought up from the inferior judicatories by appeal, reference, or complaint, &c. this especially, when such remonstrance contains no evidence whatsoever of the facts alleged, but mere statements, of the truth or justness of which, the Assembly have no means of judging, inasmuch as a contrary course would allow of counter and contradictory remonstrances without end." Minutes of General Assembly of 1822; page 22.

There is a very similar decision of the Assembly of 1824, in answer to a petition of members of a congregation in Baltimore. They say, "that while it is unquestionably the privilege of individuals and members of the Presbyterian church, when they think they see the peace, purity or prosperity of the church in danger, either from an individual or from an inferior court, to apply to the General Assembly in an orderly manner, for redress or direction, yet in such cases, unless they mean to come forward as prosecutors, with the necessary testimony, they should most carefully avoid mentioning names connected with charges of the most serious kind: in support of which no evidence has been orderly adduced. Nor have the individuals thus accused, had an opportunity of replying to those charges, or of making any defence of themselves. The Assembly therefore cannot witness a procedure of this kind, without expressing their disapprobation of it." In the following part of the minutes the Assembly express their approbation of our standards, and recommend an adherence to them. Minutes of General Assembly of 1824: page 211.

Here are two cases a good deal like the case of the last Assembly respecting the memorial, and the resolutions offered by Jennings, which the assembly declined deciding in the abstract.

In the minutes of the Assembly of 1824, we have another case not unlike one of the last Assembly, which some have complained of—that of stating the impropriety of one General Assembly censuring the acts of former General Assemblies. The Synod of Ohio complained of the proceedings of the Assembly of 1823 in a certain case. The following is part of the minutes in answer to said complaint:

"This Assembly has no authority to reverse the judicial acts of a former General Assembly, except in cases of such palpable error as would manifestly tend to interfere with the substantial administration of justice." Page 10.

The case is not strictly analagous, but is so far similar that it is worthy of observation by those who sit in judgment on the acts of the late General Assembly, in refusing to censure former General Assemblies.

There is another part of the same minutes in answer to the complaint of the Synod of Ohio, that is worthy the special consideration of those, who justify the acts of the Synod of Philadelphia, in nullifying the acts of the former General Assemblies.

"The Assembly cannot but express their disapprobation of the concluding paragraph of the memorial of the Synod of Ohio, in which they say, "The Synod consider the judgments entered upon their records against Samuel Lowry, in Oct. 1812, as remaining in full force," &c. This declaration, notwithstanding the respectful expressions of the Synod, is apparently wanting in the respect due from an inferior to a superior judicatory: and is repugnant to the radical principles of the government of the Presbyterian church. If an inferior court has authority to declare that its own decisions are in force, after they have been revised by a superior court, then all appeals are nugatory, and our system, as relates to judicial proceedings, is utterly subverted. The General Assembly are willing to believe, however, that the Synod of Ohio did not mean to set themselves in opposition to the highest judicatory of the church, and that when they have re-considered the matter, they will rescind what is so manifestly inconsistent with the principles of the constitution, which they have bound themselves to support." It is quite probable that a full examination of the past acts of the Assembly would furnish other cases—at present I have not time to look farther.

A PRESBYTER.

Letter from France.

[From a Correspondent of the N. Y. Observer.]

BOLEC, (Lower Seine,) June 9, 1834.

Demagogical publication of a Catholic priest—"Words of a believer" by the Abbe de la Mennais.

The subject I propose to speak of in this letter excites a lively sensation in France, and other Catholic countries of Europe. It is not my fault if I tell you what will appear incredible to your readers. Nothing has for a long time occurred more strange and unheard of, more inconceivable than the book published by Mr. de la Mennais. Even politics have for a while been forgotten, and all France has been occupied with the singular publication, entitled "WORDS OF A BELIEVER."

Think, Mr. Editor,—the greatest and most illustrious writer of our age, after Mr. Chateaubriand; a man of genius, to whose intellectual superiority even his adversaries do homage; an eloquent defender of the Romish church, who has prostrated infidels under the blows of his powerful logic; a fiery priest, who has advocated the divine right of kings, and claimed for the Holy See an absolute supremacy over all minds and hearts; an ultra-montane, who very lately surrendered himself entirely, without reserve, body and soul, to the directions of Gregory XVI. in his encyclical letter;—think of this illustrious writer, this man of genius, this priest, this ultra-montane, suddenly and unexpectedly publishing a book!—or rather throwing a bomb in the midst of parties! raising a bloody flag! brandishing a flaming torch! declaring war, mortal war, against all kings, social institutions, property, his own church, and even the Pope himself!! No, you and your readers will not believe, you cannot conceive how this apostacy could have occurred,—this transformation in respect to the doctrines, principles, and practices of a whole life.

France, at first, would not believe it. Every one asked: "Is Mr. de la Mennais the author of this anti-catholic book!" They waited, and as the priest did not disavow the publication, it was admitted to be his. "What ailed his strong capacious head? was it struck with folly, vertigo, or delirium?" This was the second question asked by the world. No, Mr. de la Mennais was not mad; his book contained too many eloquent and sublime pages, chapters too beautiful, true, and striking, to have been written be a fool. What then, it was asked, is the cause of this strange phenomenon? what has led Mr. de la Mennais to seek to destroy all that he once adored, and to adore what he once sought to destroy, and so completely to renounce himself as no longer to be recognized, except by his genius? Is it some great affront? Is it disappointed ambition? Is it some large promise not fulfilled that has prompted this step? Was he actuated by pride, love of fame and glory, like a fallen archangel? Has a new religious, intellectual, political life suddenly seized him? These questions are still problems, at least to the mass of the public; the intimate friends of Mr. de la Mennais could perhaps answer them; but hitherto they have carely kept their secret.

Whatever motives guided the pen of Mr. de la Mennais, the appearance of his book excited surprise in the social and literary, and especially in the ecclesiastical world. The ministers of state, it is said, consulted whether they should prosecute him before the Courts, as guilty of having published an incendiary pamphlet; but they decided in the negative, afraid, perhaps, to compel so eminent a priest to stand at the criminal's bar! The old disciples of Mr. de la Mennais, (for he had formed a school,) hastened in the public journals to renounce their connexion with him. The brother himself of Mr. de la Mennais, who is also a priest, wrote to his bishop testifying his grief and indignation at the appearance of this book. Mr. de la Mannais is suspended from his sacerdotal functions, and it is supposed that there will soon come from Rome a bull of excommunication against him. Meanwhile his book circulates every where; thousands of copies are scattered in France, Belgium, Italy, and Switzerland; it is translated into German, and the booksellers are unable to satisfy the calls. There have appeared already five or six answers to the work, and the whole Catholic church is agitated, as if by some new schism or a new reformation!

The whole Burman Bible finished.

We received a letter from Brother Judson last week, giving us the delightful intelligence that he had just completed the translation of the Old Testament into the Burman tongue. What a matter of rejoicing this will be to all our brethren! How many warm ejaculations of praise and thanksgiving will go up from glowing hearts on reading the interesting extract of his letter which follows:

"MAULMEIN, Feb. 1, 1834.

"Dear Brother Beebee: I finished the translation of the Old Testament yesterday, at four o'clock, P. M., an hour of gratitude and joy to my soul.

"During the past year there have been baptized in Burmah, 19 Burmans, 35 Karens, and 22 foreigners, in all 76, making a total of 592 baptized in the mission. Ten only of the natives have been excluded, but a much larger portion of foreigners.

Your affectionate brother,

A. JUDSON."

This is the latest intelligence which has reached us from Burmah. Who can rightly contemplate this mighty labor, and not look at it as the prelude to the rescue of this great people from the thraldom of idolatry? Who can estimate the mighty results to follow the publication of the complete volume of the word of God? Who can go to the study of the beloved Judson in imagination, and witness the finish of the last word, and the joy of his spirit at that moment? How precious the gift of such a laborer in the vineyard of God! How merciful the Redeemer in lengthening out his days to announce "a consummation so devoutly to be wished!" Ah! brethren, little do we estimate the goodness of God in this great work, according to its worth! Sit down and think about it, until your spirits get warm with the exercise, and the cloud around every covetous heart be dispelled, and the prayer go up, effectual and fervent, "O Lord, help me now, according to my feeble ability, to aid in the publication and circulation of thine own blessed Bible in Burmah. Judson has thus far performed his part; help me to perform mine."—*Bap. Register*.

THE BIBLE AMONG THE NEGROES OF BERBICE.—Rev. John Wray, in a letter to the Directors of the British and Foreign Bible Society, dated Berbice, Jan. 13, says: "Our common Bibles and Testaments are going off so fast, and our number of readers increasing so rapidly, that I am afraid if I do not request a new supply by this opportunity, we shall not have a single one left. The great desire among the Negroes to learn to read the word is surprising; and we trust this desire will increase more and more. Last month I went over the river to preach in our new chapel on the West coast; and it was a most pleasing sight to see upwards of thirty Negro slaves all reading the New Testament in a class, and ten in a Bible class, and several other classes in different parts of the chapel reading in their spelling-books and catechisms.—Last Sabbath, I preached in a new place up the river, in a large coffee-logie. I think I had about five hundred slaves. It was pleasing to see them come along the road from the various plantations, decently dressed, and many of them bringing their stools, seats, and benches on their heads; all expressed the greatest desire to hear the Word of Life."

MANNERS, CUSTOMS AND HISTORY OF CHINA.—The Rev. Charles Gutzlaff, who possessing a perfect knowledge of the language, travelled in the disguise of a native through the interior of China, is preparing for immediate publication a History of that Empire, almost entirely derived from original sources. This work will contain an account of the Manners, Customs, Religion, Laws and Government of the Chinese; together with Historical details concerning their Commercial Intercourse with England, Spain, Portugal, and the other Civilized Nations of the West.

MEDICO-BOTANICAL AND LONDON MEDICAL SOCIETIES.—*Tea and Coffee their Uses and Abuses. Spurious tea.*—Dr. Uwins and Mr. Cole thought that much evil resulted from the excessive use of tea and coffee; taken in excess they were found to operate as powerful and decided stimulants. By their action on the nervous and sanguiferous systems they occasion a temporary flow of spirits, and banish all desire for sleep; this state of excitement, however, speedily subsides and is followed by languor and palpitation of the heart, irregular breathing, and uneasiness in the region of the præcordia; in some constitutions the symptoms are still more violent, the pulse becomes irregular and feeble, the extremities cold, pain and an uneasy sensation are felt at the pit of the stomach, and even syncope follows. Shortly after, a desire for sleep presents itself; but the slumbers are troubled and uneasy, and the face and limbs suffer from spasmodic twichings. These consequences of the overuse of tea and coffee are to be accounted for by referring to the habits and idiosyncracy of the individual; and in such cases the only relief which can be obtained must result from the party abstaining from the use of those articles of diet, and substituting, some other in their place. A most important question in state medicine arises from a review of this subject; viz., whether the introduction of tea and coffee, into general use is to be regarded as beneficial to the community, or otherwise? In many parts of France and Italy tea is classed by the excise in the list of drugs, is kept in bottles on the shelves of the apothecary, forms no part of the stock of the grocer, and is even anathemised by the lecturer on *hygiene* as unfitted for ordinary consumption. It is, therefore, placed by common consent in the hands of the physician, to be dealt with as a remedial agent, *secundum artem*. Whether they manage these things best in France or in England remains to be seen. Mr. Cole thinks it probable that the great increase which has taken place in diseases of the heart in this country may be referred to the abuse of this beverage. He considers green tea to be productive of more uneasiness and excitement than black, and regards coffee as ranking next in this respect. With regard to *spurious* tea, Professor Burnett has proved that the practice is very common of adding the leaves of the sloe, the apple, the hawthorn, and the elm, to the Chinese leaf. This spurious addition resembles the real tea so exactly, that the most experienced examiners at the India House were at fault in detecting the adulteration; even chemical analysis failed to expose the fraud, inasmuch as the constituents of the British leaves were similar to those of the genuine herb imported from the Celestial Empire. The botanist alone succeeded in detecting the sophistication, and this he effected by his knowledge of the distinctive characters of each particular leaf. In order to impose upon the public, the spurious leaves are placed upon plates of heated iron and carefully rolled, so as to correspond with the genuine tea. It is then mixed with it, in the proportion of one part to three, and put into circulation.

A singular circumstance is related in a late number of the Sacketts Harbor, N. Y. Courier. It occurred on board the steamboat William Avery, on the 20th ult. on her passage between Oswego and Sodus:

"A deck passenger, a Scotchman by the name of Thomas Sewell, got on board the boat, with his wife, at Oswego, having his bottle with him, and was considerably intoxicated. Some harsh words were exchanged between him and his wife, she reprimanding him for his disorderly conduct. He took off his cap and coat, bade her farewell and as he went forward to the lar-board gang-way, was heard to repeat the following words:

'This night I drown myself in the sea;
I leave you here to mourn for me.'

He then held up both hands, '*hurrah*' and leaped into the lake forward the wheels, and immediately sunk to rise no more. Capt. Johnson immediately lowered the small boat, and used every exertion to recover him, but to no effect. Every attention was paid to the unfortunate wife of the drowned man, who went raving distracted in consequence of the unfortunate occurrence.

DUELS.—These personal combats generally arise from trifling causes. In a petition to the House of Commons some curious facts in relation to them have been stated. In 182 cases, 62 persons were killed and 96 wounded. Col. Montgomery lost his life for a dog, Captain Ramsay for a servant, Sterne's father for a goose, and another person, his for an anchovy. One duel arose, about a glass of wine, another about a pinch of snuff! On the continent there are courts of honor for the peaceable adjustment of disputes.

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* An arrangement of the kind suggested by Mr. King has been adopted by the Society, since his tour was written. The reader is referred to our notice of Mr. Finley's speech, in last week's Luminary.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 20, 1834.

A Hint.

In to-day's paper we commence the publication of a review of the proceedings of the last General Assembly. Our readers need not be under any apprehension that we are about to inflict on them a protracted and angry controversy. Under the existing state of things, we have no objection to open our columns to a temperate and candid discussion of the *constitutional* questions involved in the proceedings of the last Assembly; reserving to ourself, of course, the liberty of terminating it when we think it advisable to do so. Personal crimination and bitter strife we trust will not be obtruded on us. The character of our paper forbids the insertion of any such matter. We would here suggest to those who may wish to write on these topics, that if they wish their articles to be read, let them be brief, and *to the point.*

Anti-Extravagant Society.

In our paper of the week before last, we made some remarks respecting the propriety of the organization of a society with the above title, as proposed by a correspondent, whose object should be the regulation of dress, furniture, style of living, &c. In our notice of the subject at that time, we gave some reasons why we thought such a movement would be injudicious. Other, and still stronger arguments might be adduced, to prove the positive evil the organization of such societies would inflict on the community.

We hope we are not the advocate of extravagance, either in dress or any thing else. A well regulated economy in the disposal of the blessings which God has conferred upon his intelligent creatures, we regard not only as prudent, but a Christian duty. Still, it does not follow that it is necessary, or even proper to organize societies to regulate this matter. We can readily conceive, that the mode of dress, style of living, &c. which would be highly becoming in one individual or family, might be absolutely sinful in others. Does the well being of society require, for example, that the common day laborer should wear the same kind of apparel and live in the same style that the independent professional man or wealthy merchant does? On the other hand, does the cause of human happiness, or does Christian duty require the latter to regulate his apparel, furniture, &c. by the standard of the former? *Cui bono?* Where would be the benefit? And, moreover, who should determine the true standard? The proposed society? Then we should have a court to sit in judgment on the color, texture and shape of our wearing apparel, the quality of our chairs and tables and carpets, &c. In a word, the whole minutiæ of domestic arrangements would thus be subjected to a continued scrutiny, which it requires but a small degree of sagacity to perceive, would lead to endless jealousies, heart-burnings, and uncharitable feelings. This subject, under the present arrangement, is already far too fruitful a source of censoriousness, even among professors of religion. Had each community a society whose business it would be to endeavor to exert a controlling influence in this matter, it is easy to be perceived, that the evil would be increased in a tenfold degree. A small circumstance within the circle of our own acquaintance may serve to illustrate, in some degree, our position. Two ladies, belonging to different religious denominations, sat down to *trim* their bonnets. One fitted the ribbon on hers to suit her taste in a few moments. The other spent the greater part of the day in putting it on and taking it off. She could not get it *plain enough.* A length she adjusted it to suit her. Now although the bonnet of the former had what might be termed a more fashionable appearance, yet does any one at all skilled in the knowledge of the human heart, suppose its possessor's attention was more drawn towards it and her heart more set upon it than the other's on hers? True there was rather more ribbon on it, but then she had not consumed one-tenth of the time in putting it on. And yet the latter, from the external appearance of her head dress, would be highly commended by some over the other. Such is the judgment of man.

Now, in conclusion of this whole matter—perhaps already too protracted—we would remark, that we should regard the attempt to organize such a society as the one proposed, as a well meant *Quixotic* adventure, and we have no doubt the judicious part of the Christian community would view it as an officious intermeddling with their private affairs. We have been in the habit of thinking, that if the *heart* be properly regulated, the style of dress, furniture, &c. would be very nearly what it should be.

Emigration.—Upwards of two thousand German emigrants have arrived at the port of Baltimore within two weeks. Many of them are said to be rich, independent farmers. Such emigrants are a valuable accession to our population.

1st of August, 1834.—This was the day fixed upon by act of the British Parliament for the immediate abolition of Slavery throughout the British Colonies. It is supposed the Colonies of Great Britain contained about 800,000 slaves.

The Baptist Banner.—The first No. of a good looking imperial sheet, with this title, has just reached us. It is published semi-monthly, at Shelbyville, Ky. The Editor is J. Wilson, M. D. Judging from the character of the present number, we doubt not the "Banner" will be a valuable auxiliary in promoting the cause of truth and righteousness. This is the only Baptist periodical now in Kentucky. We hope it may receive the extensive patronage of that denomination. The principles on which this paper is to be conducted are liberal, in the proper sense of that term. The Editor says, "we intend to sustain all the benevolent institutions; such as Sabbath schools, Bible societies, Missionary societies, Temperance societies, and every other society, which is calculated to promote our Redeemer's Kingdom."

The Presbyterian Preacher for July, comprises two sermons by the Rev. Henry R. Weed, of Wheeling, Virginia. The first is entitled, "Excellencies of the Sacred Scriptures, illustrated in their uncorrupted preservation, in the nature of their contents; and in the character of their influence." It is founded on Psalm 119: 39.—The other is styled "Vision of the Lamb;"—from Rev. 5: 6:

Protestant Vindicator.—A periodical with the foregoing title has been recently commenced at New York. Its principal design is to check the inroads of Romanism upon our country. We wish it abundant success. If conducted with the proper spirit, it cannot fail to exert a salutary influence on the religious condition of our community. Such a work, conducted with ability, and in the spirit of the Gospel, is needed.

Barnes' Notes on the Gospels.—We have long intended to say something in commendation of this work. Although the author says it is designed principally for "Sunday School Teachers and Bible Classes," if we mistake not it will be found a highly useful assistant to learned ministers of the Gospel. We are free to acknowledge, that we have never consulted a commentary with more satisfaction. The author is the Rev. Albert Barnes, of Philadelphia. We would advise our youthful readers, especially, who want an able and cheap commentary on the Gospels, to procure this work. As to the character of its Theological sentiments, we have been in the habit of consulting it occasionally for some time, and have yet seen nothing which did not appear to us to be entirely in accordance with the standards of our church.

Encouraging.—We learn that fifteen or twenty members have been recently added to the Presbyterian church at Fox Run, in Shelby county. This church is under the pastoral care of Brother Huber, late of Danville, Ky.

We learn that Dr. Louis Marshall, late of Woodford county, Kentucky, has resigned the Presidency of Washington College, Virginia.

Rev. Wm. P. McKnight.

The Christian Advocate and Journal contains the following notice of the late Rev. Wm. P. McKnight, of the Methodist Episcopal church. It is known to many of our readers, that Mr. McKnight was, till within a few months past, agent for Kentucky, of the American Colonizotion Society. Many in this region will mourn his departure.

"I take up my pen to inform you that the Rev. Wm. P. McKnight, of the Kentucky annual conference is no more. He came to my house, in this city, two weeks ago on Saturday last, very far gone with the consumption, and on the 30th ult. fell asleep. Brother McKnight's end was peaceful and triumphant. When he came here he did not appear to be at all aware of his situation; but on being informed that he was at the very door of death, instead of manifesting any uneasiness or alarm, he smiled, and said, "Brother, all is well." And when his hour was come, though only strangers wept at his dying couch, yet he had a Friend whose presence cheered and sustained him; and while his countenance beamed with inexpressible joy, he raised his hands and exclaimed, "My work is finished. Glory! glory! glory!" and ceased at once to speak and live.

"Brother McKnight died at the house of Dr. R. Jackson, and was buried in the grave yard belonging to the M. E. Church in this place.

Thos. Sovereign."

Lancaster, Pa. July 8, 1834.

For the Western Luminary.

Centre College.

At a meeting of the Board of Trustees of Centre College, on the 21st of March, 1834, the following resolution was adopted:

"*Resolved*, That the tuition fee of each student who may be preparing for the ministry of the Gospel, and receiving assistance to effect this object, from any benevolent society or church of any denomination of Christians, shall be reduced to *Ten Dollars* per annum; and that this regulation take effect from the commencement of the Fall Session of 1834."

The late John Hunley of Jefferson county, Kentucky, bequeathed a considerable estate to Centre College, as an endowment, by means of which young men having the Gospel Ministry in view might be assisted in their preparation for this work. Had the sum intended to be left to the College by this liberal christian benefactor been fully received, it would have constituted a fund amply sufficient to have paid the salaries of all the teachers engaged in the College. The young men would consequently have received instruction *entirely gratuitous.* The will, however, was disputed; and from the prejudice existing against bequests to religious purposes, a jury in the inferior court set it aside. To avoid the expense and trouble, as well as the extreme uncertainty of a protracted lawsuit in the Court of Appeals, the Trustees were induced to compromise with the natural heirs of Hunley, and to relinquish their claim under the Will for Ten thousand Dollars. The avails of this fund, they have appropriated to the *reduction* of the tuition-fees of beneficiaries, believing that they will thus best fulfill the Intentions of him through whom this endowment was received.

The expenses of a young man receiving aid from any society or benevolent individual, and studying at Centre College, can now be covered (exclusive of books and clothing,) by $55; and if he will work two hours per day, this sum may be reduced to $30 or $35.

L. MUNSELL, *Sec'ty. B. T. C. C.*

Miami University.—The studies at this institution have been suspended, in consequence of the abrupt departure of a large number of the students. This dispersion was caused by several fatal cases of Cholera occurring in the village of Oxford, where the institution is located. The faculty had a meeting, at which it was decided that it was inexpedient for the students to leave until further developements of the disease in the place; but the panic among them was so great that the most of them departed for their homes.

FOREIGN NEWS.

By arrivals at this port London papers have bden received to July 1st, and Cadiz advices to June 16th.

Gen. Rodil and his army, being no longer wanted on the Portuguese frontier, were about to be sent to subdue the rebellion in the Biscayan provinces.

The cholera was raging in the south of Spain, and quarantine and other precautionary measures had been taken to guard against it, both at Gibraltar and Madrid.

A decree of the Queen Regent of Spain, dated June 7th, banishes 20 priests and other ecclesiastics forever from the kingdom.

The news of the departure of Don Carlos from the Peninsula, the return of the army of Gen. Rodil into Spain, and the ratification of the the Quadruple Treaty, was received at Cadiz on the 12th by express from Madrid. It was welcomed by a general ringing of bells, illuminations, music, &c.

The Great Protestant Meeting, originally appointed to be held at Dublin on the 1st of July, and then postponed to the 3d, is once more put off, without any day being fixed for its assembling.—*N. Y. Observer.*

GREAT BRITAIN.

Result of Elections—Triumph of Reformers.

Liverpool, July 1.—There have been an unusual number of elections within the last month, and it is a singular fact, and a fact quite decisive as to the hollowness of the cry of reaction, that they will have all, except one, terminated, or likely to terminate, in favor of Reformers, both in Church and State. In Scotland, in spite of Dr. Ralph's "tremendous reaction," Sir John Campbell has vanquished his Tory opponent at Edinburgh; Mr. Abercrombie has since walked over the course in the same city, the Conservatives no where venturing to show themselves; the Judge Advocate has been equally successful at Leith, and Col Hay and Mr. Cutler Ferguson, who voted for excusing the Bishops from further attendance in the House of Lords will be re-elected at Elgin and Kirkcudbright, without a hand being held up against them. Out of thirteen elections the Reformers have gained or are sure of, eleven; the Tories have gained one, and one still remains in doubt! At this rate, it will require a good many years of reaction to bring the Tories again into power. Of the eleven Reformers thus elected, or secure of their election, seven are connected with the ministry.

Fatal Pugilistic Encounter.

On Tuesday a fight took place between Owen Swift and Anthony Noon, in in a field, about four miles from Andover, for 50*l.* a side. The fight lasted two hours, and between 60 and 70 rounds were fought. Noon was advised to give in towards the close of the fight, but he refused to do so. The victory was finally declared in favor of Swift. Noon was then taken to an inn at Andover and put to bed. Medical assistance was instantly procured, but after two or three hours' dreadful suffering, he expired. Both the men were about 25 years of age, and the deceased has left a wife and two children. A most disgraceful circumstance attending the conflict is, that a great number of females from Andover and its vicinity were present.

SUMMARY.

Supreme Court of Errors.—The Supreme Court of Errors held an adjourned Session in this city the past week. Previous to their adjournment on Wednesday morning, the court gave their opinion in the case of the State against Miss Prudence Crandall, for an alleged violation of the "Connecticut Black Law," as it is generally called. The ground of the defence was the unconstitutionality of the law; but the Court was relieved from an investigation of the validity of the defence, by discovering that the information was fatally defective. We understand the principal defect was the omission of an averment, that the school was kept "without the consent, in writing first obtained by a majority of the civil authority, and also of the select men" of the town of Canterbury.—*Hartford Review.*

Rev. James M. Brown, pastor of the churches of Gerardstown, Tuscarora, and Falling Water, has been appointed by the Assembly's Board of Missions, General Agent for the state of Virginia, and it is expected he will enter on the duties of his office in the course of a few weeks.

About 12 o'clock on Saturday night, Mr. John Singar, grocer, No. 161, Anthony street, attempted to fill a spirit lamp from a can which was full of the liquor, when the inflammable mass took fire, and burst upon him. His wife came to his assistance, when her clothes also took fire, and both were burned to death. A servant girl who attempted to render assistance was very badly injured.

The insurance offices in New Orleans have offered a reward of three thousand five hundred dollars, for the discovery of any person who have been engaged in setting fire to any of the buildings lately burnt in that city.

A few weeks ago, a new expedition of Poles, 16 in number, arrived at New York, in the Austrian Corvette Leipsic.

A law having been passed in Tennessee against gambling, making the exhibition of the game of Faro punishable by fine and imprisonment in the Penitentiary—it was attempted to avoid the law by making some change in the game, and calling it *forty-eight.* The Courts have ruled that it is the same game, in the meaning of the statute, and, sentenced a person accordingly to two years confinement.—*Balt. Amer.*

Major Downing's letters have been re-published in London. They are much admired. The Life of David Crocket has also been re-published in London, and is favorably noticed in a respectable Journal.

University of Virginia.—The University of Virginia had about 210 matriculates, at the last session; by far the largest number she has ever enrolled. At the recent examination, seven of the students obtained the degree of Master of Arts. Mr. Wm. C. Rives has been appointed by the executive of Virginia a visitor, in the place of Mr. Madison, resigned. Joseph C. Cabell. Esq., is appointed Rector; an office which Mr. Madison had filled since Mr. Jefferson's death.

Stricken by Lightning.—It ought to be known generally, that persons struck with lightning, and apparantly dead, are sometimes recovered by the copious application of cold water externally, particularly upon the face."

Dr. Civials, of Paris, the well known discoverer of the now mode of performing the operation of lithotomy, has been invested by the King of Sweden with the order of the Polar Star.

An interesting work is announced, under the following title—"History of the Burmese Empire, translated from the native MSS., by Father Sangamano" under the superintendence of the oriental transaction fund of Great Britain and Ireland.

Steam Diligences.—Col. Macerone's steam carriages threaten to supersede rail-roads, as rail-roads have almost superseded canals, and as steam navigation will probably supersede canvass. What mighty revolutions are rapidly succeeding each other, all consequent upon the discovery of our countryman, Fulton! Macerone's carriage now goes, on the ordinary roads, at 20 miles an hour, and a "steam diligence" is preparing for France. Will our Broadway omnibusses be made to go by steam? In this hot weather what a saving of horse flesh it would be!

The Hon. William Johnson, an Associate Justice of the Supreme Court of the United States, died at Brooklyn, New-York, on the 4th inst.—*Maysville Eagle.*

A female has been cured of hydrophobia at Bordeaux, by copious draughts of vinegar, and constant bleeding. She could drink the vinegar, when water threw her into convulsions.

The New Orleans Bulletin charges the *water sellers* of that city with dipping water from the filthy gutters of the streets, and selling it to be drunk by the citizens and strangers. The editor says he has *seen it done.*

We learn from Gen. Ashley, who passed by Chicago, on his way from Washington, that the Indians to whom, by treaty of last year, was allotted a portion of the slip of Land west of the Western boundary of Missouri, proposed to be annexed to the States, had determined to relinquish their claim thereto, and receive in lieu thereof, an adequate quantity of Land on the North boundary of the tract assigned to them.

There will therefore be no further impediment to the passage of the Bill, providing for the annexation of that, and the strip of Land in the forks of Mississippi and Des Moines Rivers, to the State of Missouri.—*St. Louis Republican.*

A floating Village!—The steamboat North America, Capt. Hoyt, arrived here on Tuesday evening, from New York with *six hundred passengers!* A few more such boats would empty the Commercial Emporium. With such a steamboat as the North America, running for *fifty cents*, it is so much cheaper to travel, that people cannot afford to stay at home.—*Albany Evening Journal.*

Emigrants.—Upwards of eight hundred emigrants arrived at New-York, in foreign vessels, in a single day last week.

Mr. Burden's Steamboat.—We regret to learn from the Albany Evening Journal, that the injury to Mr. Burden's boat is more serious than we supposed. Both cylinders are entirely destroyed. The loss, we understand, will not fall below twenty-five thousand dollars. Nor did the accident occur as we first heard. The channel was obstructed by vessels, between one of which and the dam, the boat had to pass. —Finding the passage too narrow, the pilot first rang his bell to "stop her" and then "go back." The last bell the Engineer mistook for one to "go ahead," which brought her up on the dam.

The amount of toll received on the Pennsylvania Canals, for the week ending July 26, is $8,038 46.

Extraordinary circumstance.—The following remarkable circumstance is noticed in the Onondaga Standard. On the evening of the 9th inst., one of the warmest days of the season, three persons in the family of a Mr. Ward, living on the turnpike, a mile or to west of Onondaga Hill, were struck with paralysis at the same instant of time.—There were other persons in another part of the house who were not afected. The effect produced was precisely like that of electricity.—At the time it took place, a thunder shower was passing at about two miles distance, and it is stated that at the moment the persons injured fell, a strong flash of lightning was perceived, but it was not accompanied, or followed immediately, by thunder. It is difficult to attribute the circumstasce to the ordinary causes of paralysis, affecting three persons in one family simultaneously; and we have never read or heard of a case of silent electricity that produced the usual consequences of a stroke of lightning.

Thirty-five thousand emigrants were supported by public charity during the last year in the state of New-York.

Cholera.—This disease has again assumed a fearful malignancy at Montreal. The deaths for the five days ending on the 1st of August, averaged about 50 per day. It is also prevailing in other parts of Canada.

The cholera is prevailing on the Kenhawa, in Virginia, and in several places in Missouri and Illinois. With one or two exceptions, the eruptions of cholera have been light during the present year.—*Maysville Eagle.*

Pittsburgh, August 7, 1834.—It is admitted on all hands, we believe, that this strange and terrible disease has declared its presence once more in our hitherto highly favored city. Amid the conflicting statements that are afloat from day to day, in the absence of all regular official reports, it is not easy to know exactly how the case stands, nor safe to speak of it otherwise than in general terms.

Cases have been occurring for some time past, and a number of persons have been hurried by it to the bar of God, in a very sudden and alarming manner. It would appear, that some deaths are taking place by means of it every day, and enough is reported, certainly, of its dark footsteps, to create a measure of apprehension and serious concern on the subject of what may yet prove to be the end of the visitation. Still it cannot be said with any truth, that the disease has put on the character of an epidemic among us.—*Friend.*

Colonization of the Blacks.—The excitement on the subject of slavery in our country has recently given the friends of Colonization a new impetus. Their cause has been brought more home to the understanding of our citizens; and the consequences have been that the invectives of the more heated abolitionists are disregarded. As was observed in this paper a year ago, so say we now; it is utterly impossible for us to comprehend the reasons for the opposition to the Golonization Society.—The abuse of that society has been monstrous, and must recoil upon the defamers.—*Newburyport Herald.*

The Negroes left by the late Dr. Hawes. —In conversation, the other day, with a young gentleman, on the probability of effecting their freedom, we asked him if he felt confident it would be accomplished. He replied that rather than that they should go again into bondage he would effect their rescue himself: my fortune for their freedom. Noble resolution! This young man is a Colonizationist.—*Chris. Gaz.*

MARRIED—In this city, on Thursday evening last, by Bishop B. B. Smith, Mr. Thomas H. Noble, to Miss Rosamond C. Johnson.

On the same evening, by the Rev. H. H. Kavanaugh, Mr. James Krusor to Miss Margaret Scrugham, all of this city.

In Scott county, on Tuesday evening last, Mr. Younger R. Pitts to Miss Ellen Hawkins, daughter of Elijah Hawkins, Esq.

At the Blue Licks, by the Rev. W. Morrow, Mr. James G. Gordon of Louisiana, to Miss Harriet L., daughter of Mr. Z. Moore.

DIED—In Georgetown, on Thursday evening last, Mr. Peter G. Winn, son of Dr. Minor Winn of Pendleton county.

On the 7th of August, Sarah Agness, daughter of Mr. David Glass of this county, aged 3 years.

"So fades the lovely blooming flow'r,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasures only bloom to die."

In this city, August 2, at the residence of her uncle, William Tod, Jr. Miss Harriet T. Williamson. [Obituary notice next week.]

The Rev. L. W. Dunlap, has been appointed Agent of the American Colonization Society, and will visit the following places with Mr. Joseph Jones, (a man of color,) who has lately returned from Liberia, as the exploring Agent of the Kentucky State Colonization Society, for the purpose of giving information to the public concerning the Colony of Liberia, viz:

Salem Church, Clarke county, on Saturday 23rd inst. at 11 o'clock, A. M. Paris on Tuesday 26th inst. at 11 o'clock, A. M. North Middletown on Thursday, 28th inst. at 11 o'clock, A. M. And Winchester, on Saturday, 30th inst. at 11 o'clock, A. M.

CAMP MEETING.

We are requested, by Rev. Charles Campbell, to say that a Camp Meeting will be held on the farm of Mr. Otho Offutt, in Fayette county,—commencing on the 4th day of September next.

NOTICE.

E. U. BERRYMAN.

HAVING taken, all accounts, and notes due the firm of J. G. M'KINNEY & Co. earnestly requests all persons indebted to call and close the same, as his time will not admit of his stay but a few days. After that, all debts due will be left in proper hands for collection.

August 20, 1834. 6-2w.

PUBLIC EXAMINATION

Of Benedict's Grammar Class.

THE citizens of Lexington, the public in general, and Teachers in particular, are solicited to witness the examination of this class which will commence in the Methodist church, on Saturday 23d inst at 9 o'clock. A. M. H. T. N. BENEDICT.

Lexington, August 13, 1834. 5-2w

Mustard Seed.

THREE Dollars per bushel will be given for clean dry MUSTARD SEED, delivered to me, in Lexington, Ky.

N. BURROWES.

Lexington, August 13, 1834. 5-3w*

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March.* The courses are:

Anatomy and Surgery, by Dr. Dudley.
Institutes of Medicine and Clinical Practice, by Dr. Caldwell.
Theory and Practice of Physic, by Dr. Cook.
Obstetrics and Diseases of Women and Children, by Dr. Richardson.
Materia Medica and Medical Botany, by Dr. Short.
Chemistry and Pharmacy, by Dr. Yandall.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $20.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*

Lexington, August 6, 1834. 4-3m

DANVILLE HOTEL.

THE subscriber has taken the well known stand in Danville, Ky., formerly occupied by J. Clemens, Esq, as a Tavern, where he is prepared to entertain company.

Travellers and others are respectfully invited to give him a call, and may rely on having every accommodation (spirits of all kinds excepted) that he can possibly afford.

THOMAS REED.

Danville, August 3, 1834. 4-tf

Tan Yard & Powder Mill,

FOR SALE OR LEASE.

I WILL sell, or lease for a term of years, at public auction on the third Tuesday in September next, being the 16th of the month, in the town of Mount Vernon, Rockcastle county, Ky., a TANYARD in said town, conveniently situated and in good repair.

There is not perhaps a better situation for a Tannery in this part of the country. The adjacent hills abound with chesnut oak, and black oak bark, near at hand. The place is well watered and healthy.

There was an act passed in the Legislature last session to McAdamize the road from Frankfort to Crab Orchard, and no doubt will soon extend through Mount Vernon (12 miles) to Bean's Station, in Virginia. The person who wishes to settle himself advantageously should not miss seeing this place.

ALSO—Will be disposed of in the above manner, about 75 acres of land, chiefly cleared and set in clover, with a new POWDER MILL erected on it. Any person wishing to follow the business, will find this as good a situation as the country affords. One third of the purchase money will be required in hand, the other two thirds in one and two years. The above property will be disposed of as above, unless disposed of privately, previous to the day of sale. JAMES McCALL.

Mount Vernon, August 1, 1834. 4-5w.

The Farmer's Chronicle, at Richmond, and the Olive Branch, at Danville, will please insert the above advertisement 3 times. and forward their accounts to the subscriber for payment. J. McC.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July30, 1834. 3-tf.

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. Davidson and Mr. Luther H. Van Doren, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.

School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf.

THE OTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. Livingston Van Doren, late of New York, assisted by the Rev. Isaac Van Doren and Lady, together with other competent Professors and Instructresses.

Mr. W. Iucho, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

The following are a few of the many testimonials kindly presented to one of the Principals this Spring, with reference to his removal to the West:

Lexington, Ky. July 16, 1834. 1-tf

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

GILDING.

THE subscriber having acquired a perfect knowledge of the *ART OF GILDING*, in all its branches, is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by diligence and attention thereto, to receive a share of public patronage. His shop is on Main-street, two doors above Postlethwaite & Brennan's Tavern, and immediately opposite Thomas S. Logwood's Coach Manufactory.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, July 9, 1834. 52-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

Port Wine, for Medical Uses.

A FEW dozen fine Port Wine for Medical Uses, for sale at the New Drug and Chemical Store of the subscriber, together with a general assortment of MEDICINES, among which are, superior American Calomel, powdered Rhubarb, Jalop, Aloes, Ipecac, Sup. Carb. Soda, Tartaric Acid, Sulph. Quinine, Morphine, Carpenter's Extract Sarsaparilla, Syrup of Liverwort, &c.

GEO. W. NORTON,
Opposite the Library.

Lexington, July 16, 1834. 1-tf.

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

From the Christian Observer.

HYMN.

Oh! would that my soul had the wings of a dove,
And could fly to the uttermost heaven above!
She has heard 'tis a region of love and of light!
And thither would speed, oh! how swiftly, her
flight.

Ye angels! who people that balmy abode,
Stoop down from your glory, be guides of the
road,
Through the grave and the portals of death it
may lie,
But I dread not to go if it lead to the sky.

I seek after peace, but I find it not here,
'Midst the pantings of hope, and the tremblings
of fear.
I thirst, but ah! where are the waters below
Unpoisoned by sin, unembittered by woe!

A ray from on high has been sent to my soul,
And the shadows of earth seem more darkly to
roll:
The world all around me in ruins I see,
And here is no home, and no city for me.

For patience I pray, but I sigh for release;
Oh take me, Redeemer! for Thou art my peace!
The waters I long for are flowing above,
And the ray that was sent was the pledge of
thy love.

Crush that Serpent!

What a delectable shrieking a young lady makes (and sometimes an old one, too,) when she discovers a serpent in the path! How very much she is alarmed! How pale she turns! and how she calls aloud for some more stout hearted person to come, and "kill the snake"! —Well, it's all right—ladies have a right to be afraid of serpents, and such of them as are poisonous, and have the means of doing mischief, ought to be dispatched at once, out of harm's way.

This is the season of serpents. In some parts of the country they are very numerous. We suppose these reptiles, of some variety or other, are to be found in the meadows in all parts of the country, at this season of the year; and they are generally considered dangerous, and the more so if the attack is unexpected.

This is an ugly subject to write upon, and it is not improbable that some of our fair readers, of delicate nerves, will begin to tremble before they lay down this paper, and as soon as possible afterwards *dream* about snakes, and wake up in a fright. But if they do, the fault is not ours. There are serpents in existence, and they are dangerous, whether we say any thing about them or not: and persons who have a particle of wisdom will take care to shun danger, when they are told of it in advance.

There's a serpent, now—all in a coil—it seems to be asleep, and altogether harmless—but touch it at your peril, with any thing but a shillalah! Crush it instantly, or somebody will be bitten—poisoned—before the sun sets!—"But where is it?" Don't you see it?—Lay down your scythe, and go to that tall bunch of grass that has been left standing down there by the spring—see that ugly *black jug*—the poisonous serpent is in that jug, and ready to —(ugh! how shall we tell it?—)—ready to run down any one's throat that make free with it!—*Crush that serpent*, as you would a copperhead!

But there's *another!*—Take care, madam, *you* are not out of danger. Your husband your son,—and *your lover*, Miss,—may be bitten, and fatally bitten before they are aware, —and you may be to blame, for the reptile is in *your* custody. "Where? not in the *house* is it? Do you say there's a serpent in the *house?*" Yes, it is. Go to your *parlor*,—to your *closet* or *sideboard*, and there you'll find it. It may not appear venomous—you may have sported with it, and have escaped thus far—but my word for it, the bite is poisonous. It has killed thousands. Of all venomous reptiles, the "*worm of the still*" is most to be dreaded. It has destroyed more lives, a hundred to one, than all other serpents put together. Crush it, wherever you find it—in the meadow, or the parlor. Have no parleying about it. While you hesitate, it may sting you!—*Temperance Advocate*

State of the Reformation.

President DAY, of Yale College, gave the following view of the present state of the Temperance cause, at the late annual meeting of the Connecticut Society:

We have advanced with a rapidity far beyond our expectations. But the most arduous part of the conflict may still be before us. We have hitherto moved on, with the powerful impulse which was given, upon first rousing up to a new and magnificent project. The excitement produced by the startling sounds of alarm, by opening our eyes upon the scenes of pestilence and death amid which we were slumbering, by the bustle of devising and arranging measures to stay the progress of the overflowing scourge, has in some measure subsided. We have now to advance with that steady and unyielding spirit, which resolves never to retire from the contest, till the great purpose for which we entered upon it is gained. Our march, thus far, has been over the easiest grounds. A great portion of the numbers gained to the cause of temperance, have been from among those who were prepared to make the least resistance. Some of them had been in the practice of entire abstinence from ardent spirits, before there was any combined effort, to make a general application of the principle upon which the society now acts. With these, nothing more was to be done, but to enrol their names. A much larger class had been carried along on the fashionable current of occasional and temperate drinking; and wanted only the countenance of associated numbers, to induce them to relinquish the practice. Many who mean to act from a conscientious regard to Christian principle, had continued in the moderate use of spirituous liquors, merely because their attention had not been awakened to a consideration of its destructive influence. These have been easily persuaded to enlist under the banners of temperance.

But a large portion of the community have now *divided off*, on opposite sides of this great controversy. Of those who have not already joined us, great numbers have probably made up their minds to maintain their ground. We have now to deal with persons of a different class from those who have already come over to our side: with some who have resolved not to let their quiet be disturbed, by any such examination of the subject, as will bear upon their consciences: with others whose opposition is so decided, as to rouse them to a vigorous resistance of all the efforts which may be made to change their purpose; with multitudes who are under the relentless dominion of *appetite;* and other multitudes whose controlling passion is a *love of gain*. We have now to meet a marshaled and well compacted host.

The point now to be gained, is to make an impression on those who are not associated with us, who keep at a distance from our meetings, and who are out of the reach of any influence from our discussions. They can be approached only by personal intercourse, or through the medium of the press. The success of our cause, under God, must depend in a great measure upon a faithful exhibition of the horrible statistics of intemperance; and bringing the account so distinctly to every man's notice, that none can resist the light which blazes upon them from every side.

Early Reputation.

It is an old proverb, that he who aims at the sun, to be sure, will not reach it, but his arrow will fly higher than if he aimed at an object on a level with himself. Just so in the formation of character. Set your standard high, and though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence. Young men are not, in general conscious of what they are capable of doing. They do not task their faculties nor attempt as they ought to rise to superior excellence. They have no high commanding object at which to aim; but often seem to be passing away life without object and without aim. The consequence is, their efforts are feeble, they are not waked up at any thing great or distinguished; and therefore fail to acquire a character of decided worth.

Intercourse with persons of decided virtue and excellence, is of great importance in the formation of a good character. The power of example is powerful. We are creatures of imitation, and by a necessary influence, our temper and habits are very much formed on the model of those with whom we familiarly associate. In this view, nothing is of more importance to young men than the choice of their companions. If they select for their associates the intelligent, the virtuous, and the enterprising, great and most happy will be the effects on their own character and habits. With these living, breathing patterns of excellence before them, they can hardly fail to feel a disgust at every thing that is low, unworthy and vicious, and to be inspired with a desire to advance in whatever is praiseworthy and good. It is needless to add, the opposite of all this is the certain consequence of intimacy with persons of bad habits and profane lives.

Young men are, in general, but little aware how much their reputation is affected in the view of the public, by the company they keep. The character of their associates is soon regarded as their own. If they seek the society of the worthy and respectable, it elevates them in the public estimation, as it is an evidence they respect others. On the contrary, intimacy with persons of bad character, always sinks a young man in the eye of the public. While he, perhaps, in intercourse with such persons, thinks but little of the consequences, others are making their remarks: they learn what his taste is; what sort of company he prefers; and predict on no doubtful ground, what will be the issue of his own principles and character. There are young men, and those, too, who have no mean opinion of themselves, to be intimate with whom would be as much as one's reputation is worth.

Fashion.

Fashion rules the world; and a most tyrannical mistress she is—compelling people to submit to the most inconvenient things imaginable, for fashion's sake.

She pinches our feet with tight shoes, or chokes us with a tight neckerchief, or squeezes the breath out of our body by tight lacing. She makes people set up by night, when they ought to be in bed, and keeps them in bed in the morning, when they ought to be up and doing.

She makes it vulgar to wait on one's self and genteel to live idle and useless. She makes people visit when they had rather be at home, eat when they are not hungry and drink when they are not thirsty.

She invades our pleasures and interrupts our business.

She compels people to dress gaily, whether upon their own property or that of other's whether agreeably to the word of God, or the dictates of pride.

She ruins health, and produces sickness, destroys life, and occasions premature death.

She is a tormentor of conscience, a despoiler of morality, and an enemy of religion; and no one can be her companion and enjoy either.

She is a despot of the highest grade, full of intrigue and cunning, and yet husbands, wives, fathers, mothers, sons, daughters, and servants black and white, have voluntarily become her obedient subjects and slaves; and vie with one another who shall be most obsequious.

America and Europe.—"Every change in America," says Douglass, "has occasioned a corresponding change in Europe; the discovery of it overturning the systems of the ancients, and gave a new face to adventure and knowledge: the opening of its mines produced a revolution in property; and the independence of the United States, overturned the monarchy of France, and set fire to a train which has not yet fully exploded. At every expansion of American influence, the older countries are destined to undergo new changes. No force can arrest the sympathy that already exists and is continually augmenting between Europe and the New World. The eyes of the oppressed are even now turning wistfully to the land of freedom, and the kings of the continent already regard with awe and disquietude, the new Rome rising in the west, the foreshadows of whose greatness, yet to be, are extending dark and heavy over their dominions, and obscuring the lustre of their thrones."

Sensibility.—That feminine langor so often complimented with the term Sensibility, should be denominated by its true title, affectation.—True sensibility discovers itself only in proportion to the greatness of the occasion; it does not waste itself in vapours, nor is it affected by a wasp or a spider; yet it is sensibility alone which distinguishes men from animals. An animal has feeling, can be attached, and know how to esteem.

Royalty.—I was in the robe-chamber adjoining the House of Lords, when the King put on his robes. His brow was much furrowed with age, and quite clouded with care. And is this all the world can give even to a king! All the grandeur it can afford! A blanket of ermine round his shoulders, so heavy and cumbersome he could scarcely move under it! A huge heap of borrowed hair, with a few plates of gold and glittering stones upon his head! Alas, what a bauble is human greatness! And even this will not endure!—*John Wesley's Journal, 23d December,* 1755.

Good Change.—The Theatre at Northallerton, was last week, sold to the Primative Methodists of that place, who intend to use it as a place of worship.

Children's Department.

For the Western Luminary.

Letters to Sabbath School Children—No. 2.

DEAR CHILDREN—In the first letter we considered God as a Spirit; the Bible tells us he is an Infinite Spirit. I will now endeavour to show you that,

GOD IS INFINITE.

If I were to ask you to look over all the beautiful, and wonderful things that God has created, and placed upon the earth, and ask you which was the noblest of them all; you would tell me that man was far above any other being that God has made to exist in this world. Why is he so? Why because man is a rational being, he has an eternal spirit, he can understand his duty to God, and reason about right and wrong. Man can look upon the sun, and moon, and stars, and measure their distance from the earth, can build ships, and travel thousands of miles through the trackless ocean, and bring down the lightning from the clouds, and by patient labour remove mountains, and build splendid cities where they stood. But with all the wisdom, and power that God has bestowed upon man, there are many things in the universe of God, that he cannot understand. Why can he not understand them? Because he is not infinite. Man is limited, in every thing in his character, or there is a certain extent to which he can go, and no farther. Thus man cannot tell how his soul and body, which make up his being, are united; nor can he tell how a blade of grass grows, nor why the needle of a compass always points to the north; much less can he understand the power of God.

It is not with God as it is with man, for God is *infinite*, he is without bounds, in his wisdom, and knowledge; which you will see by looking in Romans 11: 33: "O the depth of the riches both of the wisdom, and knowledge of God, how unsearchable are his judgments, and his ways past finding out." He is infinite in power, Rom. 1: 20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." God is infinite in goodness, Matthew 5: 45: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust." He is infinite in justice, and holiness, John 4: 17: "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" God is not bounded by distance and time, as man is, for he is Omnipotent, and Eternal, and this makes him to be Infinite. Men, when they use all the wisdom they possess, are sometimes mistaken in their opinions, and often suffer severely for it; but God is infinite, and never makes any mistake.

If you were placed in a valley between two hills, your view would be very much limited, you could see before, or behind you but a short distance; if your situation was changed, and you were placed in a level field, your view would be enlarged; but if you were placed upon the top of a mountain, you would have a still more widely extended prospect before you, and your eye would take in a much wider space; but even then your view would be bounded, and compared with the whole surface of the earth, you would see but a small part. But not so with God; his view is not bounded; he takes in all things at a glance; *he is infinite*.

How great then is the character of God! and how worthy is he of our best affections, and how low and imperfect are we, when compared with the great Eternal? We tread the crawling worm beneath our feet, and feel that it is scarcely a created being, yet we, like it, are short sighted, and imperfect, and our bodies like its, have to moulder into dust; how strange is it then, that the Infinite God, whose boundless perfections fill immensity, should bestow so much attention upon us, who are but as worms of the dust in his sight! But God promises us, notwithstanding our meanness when compared with him, that we shall dwell in his glorious presence forever, if we serve him with humble sincerity of heart in this life.

Your affectionate friend, W.

From Abbott's Child at Home.

Obedience to Parents.

There was a little boy about thirteen years old, whose name was Casabianca. His father was commander of a ship of war called the Orient. The little boy accompanied his father to the seas. His ship was once engaged in a terrible battle upon the river Nile. In the midst of the battle, while the shot was flying thickly around, and strewing the decks with blood, this brave boy stood by the side of his father, faithfully discharging the duties which were assigned to him. At last his father placed him in a particular part of the ship, to be performing some service and told him to remain at his post till he should call him away. As the father went to a distant part of the ship to notice the progress of the battle, a ball from the enemy's vessel laid him dead upon the deck. But the son, unconscious of his father's death, and faithful to the trust reposed in him, remained at his post, waiting for his father's orders. The battle raged dreadfully around him. The blood of the slain flowed at his feet. The ship took fire, and the threatning flames drew nearer and nearer. Still this noble-hearted boy would not disobey his father. In the face of blood, and balls, and fire, he stood firm and *obedient*. The sailors began to desert the burning and sinking ship, and the boy cried out "Father may I go?" But no voice of permission could come from the dead body of his lifeless father. And the boy, not knowing that he was dead, would rather die than disobey. And there that boy stood, at his post, till every man had deserted the ship, and he stood and perished in the flames. Oh, what a boy was that. Every body who ever heard of him thinks that he was one of the noblest boys that ever was born. Rather than disobey his father he would die in the flames. This account has been written in poetry, and as the children who read this book may like to see it, I will present it to them here:—

CASABIANCA.

The boy stood on the burning deck,
Whence all but him had fled;
The flame that lit the battle's wreck,
Shone round him o'er the dead.

Yet beautiful and bright he stood,
As born to rule the storm;
A creature of heroic blood,
A proud, though childlike form.

The flames rolled on—he would not go
Without his father's word;
That father, faint in death below,
His voice no longer heard.

He called aloud—"say father, say
If yet my task is done!"
He knew not that the chieftain lay
Unconscious of his son.

"Speak father!" once again he cried,
"If I may yet be gone!"
And—but the booming shots replied,
And fast the flames rolled on.

Upon his brow he felt their breath,
And in his waving hair;
And looked from that lone post of death,
In still, yet brave, despair.

And shouted but once more aloud,
"My father! must I stay?"
While o'er him fast through sail and shroud
The wreathing fires made way.

They wrapped the ship in splendor wild,
They caught the flag on high,
And streamed above the gallant child
Like banners in the sky.

Then came a burst of thunder sound—
The boy—oh! where was he?
Ask of the winds that far around
With fragments strewed the sea!

With mast, and helm, and pennon fair,
That well had borne their part—
But the noblest thing that perished there,
Was that young, faithful heart.

NEW WORKS.

BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by De Israeli, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 28, 1824.

Wanted Immediately.

A TEACHER on the PIANO FORTE. Apply either in person or by letter to

JOHN H. BROWN.

Richmond, Ky., July 23, 1834. 2-tf.

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, JR. *Prin. City School.*
J. L. TRACY,
G. W. COONS.

Lexington, July 2, 1834. 51-tf.

School for Young Ladies.

MR. & MRS. GRISWOLD

WILL open on MONDAY, the 16th inst., a School for the Education of YOUNG LADIES. They take pleasure in informing the citizens of Lexington, that they have secured the assistance of a lady already very favorably known to them as a teacher.

The year will be divided into two sessions by vacations of three weeks each, commencing the 1st of April and the 1st of October.

TERMS.

Tuition in the higher branches,	$20	per session.
Preparatory Department,	12 "	"
Instruction on the Piano,	15 "	quarter.
" " Harp,	20 "	"
" " Guitar,	15 "	"
Instruction in the French, Spanish, Italian German, and ancient Languages, each,	5 "	"

The apartments of the School are in the dwelling house at present occupied by Mrs. WORSHAM, on Short-street. They are entirely distinct from the rest of the house, with a private entrance by the door next to the residence of Mrs. MORRISON.

Lexington, June 18th, 1834. 49-tf.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Lexington, June 4th, 1834.

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN,

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEZ's. of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.

Lexington, April 16th, 1834. 40-6m.

L. DEPOORTER, (Of France,)

SURGEON DENTIST,

ACKNOWLEDGING with pleasure, the liberal encouragement he has received since his arrival here, respectfully informs the Ladies and Gentlemen of this city and vicinity, that he has determined to reside permanently in Lexington. He is prepared to insert either singly, or in complete sets, ARTIFICIAL TEETH; also FALSE PALLATS; he repairs all vacancies in the Mouth, occasioned by accident or absorption, either on the gums or jaw bones.

His office is opposite Brennan & Postlethwaite's Hotel, where he may be found between 9 A. M. and 6 P. M.

Ladies attended at their residences.

Lexington, June 11, 1834. 48-tf.

PLANK YARD
AND
GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.

Lexington, May 25, 1834. 46-tf

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.

Lexington, June 11th, 1834. 49-by.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. THOMAS STAGNER, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD. for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand We are determined to increase and continue, a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5

December 11, 1833.

BOOKS.

A FEW copies SCOTT'S COMMENTARIES on the Old and New Testaments in 3 Vols. at $8. *ALSO*—HENRY, in 3 and 6 Vols. at $12. A. T. SKILLMAN.

June 17th, 1834

COPPER, TIN, AND SHEET-IRON

MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware*. They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear: also Hosiery. Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

Hygeian Vegetable Medicine

From the British College of Health, London

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* F. G. & G. Rice, *Danville;* J. & H Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadnut, *Maysville;* John R Bryant, *Union Town;* J. Dudley, *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—21-tf

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.

36-by 4 doors below the Post Office.

BOOT AND SHOE
MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

☞TRUSSES.☜
JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Lexington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf

From the Christian Observer.

HYMN.

Oh! would that my soul had the wings of a dove,
And could fly to the uttermost heaven above!
She has heard 'tis a region of love and of light!
And thither would speed, oh! how swiftly, her flight.

Ye angels! who people that balmy abode,
Stoop down from your glory, be guides of the road,
Through the grave and the portals of death it may lie,
But I dread not to go if it lead to the sky.

I seek after peace, but I find it not here,
'Midst the pantings of hope, and the tremblings of fear.
I thirst, but ah! where are the waters below
Unpoisoned by sin, unembittered by woe!

A ray from on high has been sent to my soul,
And the shadows of earth seem more darkly to roll:
The world all around me in ruins I see,
And here is no home, and no city for me.

For patience I pray, but I sigh for release;
Oh take me, Redeemer! for Thou art my peace!
The waters I long for are flowing above,
And the ray that was sent was the pledge of thy love.

Crush that Serpent!

What a delectable shrieking a young lady makes (and sometimes an old one, too,) when she discovers a serpent in the path! How very much she is alarmed! How pale she turns! and how she calls aloud for some more stout hearted person to come, and "kill the snake"! —Well, it's all right—ladies have a right to be afraid of serpents, and such of them as are poisonous, and have the means of doing mischief, ought to be dispatched at once, out of harm's way.

This is the season of serpents. In some parts of the country they are very numerous. We suppose these reptiles, of some variety or other, are to be found in the meadows in all parts of the country, at this season of the year; and they are generally considered dangerous, and the more so if the attack is unexpected.

This is an ugly subject to write upon, and it is not improbable that some of our fair readers, of delicate nerves, will begin to tremble before they lay down this paper, and as soon as possible afterwards *dream* about snakes, and wake up in a fright. But if they do, the fault is not ours. There are serpents in existence, and they are dangerous, whether we say any thing about them or not: and persons who have a particle of wisdom will take care to shun danger, when they are told of it in advance.

There's a serpent, now—all in a coil—it seems to be asleep, and altogether harmless—but touch it at your peril, with any thing but a shillalah! Crush it instantly, or somebody will be bitten—poisoned—before the sun sets!—"But where is it?" Don't you see it?—Lay down your scythe, and go to that tall bunch of grass that has been left standing down there by the spring—see that ugly *black jug*—the poisonous serpent is in that jug, and ready to —(ugh! how shall we tell it?—)—ready to run down any one's throat that make free with it!—*Crush that serpent*, as you would a copperhead!

But there's *another!*—Take care, madam, *you* are not out of danger. Your husband your son,—and *your lover*, Miss,—may be bitten, and fatally bitten before they are aware, —and you may be to blame, for the reptile is in *your* custody. "Where? not in the *house* is it? Do you say there's a serpent in the *house?*" Yes, it is. Go to your *parlor*,—to your *closet* or *sideboard*, and there you'll find it. It may not appear venomous—you may have sported with it, and have escaped thus far—but my word for it, the bite is poisonous. It has killed thousands. Of all venomous reptiles, the "*worm of the still*" is most to be dreaded. It has destroyed more lives, a hundred to one, than all other serpents put together. Crush it, wherever you find it—in the meadow, or the parlor. Have no parleying about it. While you hesitate, it may sting you!—*Temperance Advocate*

State of the Reformation.

President Day, of Yale College, gave the following view of the present state of the Temperance cause, at the late annual meeting of the Connecticut Society:

We have advanced with a rapidity far beyond our expectations. But the most arduous part of the conflict may still be before us. We have hitherto moved on, with the powerful impulse which was given, upon first rousing up to a new and magnificent project. The excitement produced by the startling sounds of alarm, by opening our eyes upon the scenes of pestilence and death amid which we were slumbering, by the bustle of devising and arranging measures to stay the progress of the overflowing scourge, has in some measure subsided. We have now to advance with that steady and unyielding spirit, which resolves never to retire from the contest, till the great purpose for which we entered upon it is gained. Our march, thus far, has been over the easiest grounds. A great portion of the numbers gained to the cause of temperance, have been from among those who were prepared to make the least resistance. Some of them had been in the practice of entire abstinence from ardent spirits, before there was any combined effort, to make a general a pplication of the principle upon which the society now acts. With these, nothing more was to be done, but to enrol their names. A much larger class had been carried along on the fashionable current of occasional and temperate drinking; and wanted only the countenance of associated numbers, to induce them to relinquish the practice. Many who mean to act from a conscientious regard to Christian principle, had continued in the moderate use of spirituous liquors, merely because their attention had not been awakened to a consideration of its destructive influence. These have been easily persuaded to enlist under the banners of temperance.

But a large portion of the community have now *divided off*, on opposite sides of this great controversy. Of those who have not already joined us, great numbers have probably made up their minds to maintain their ground. We have now to deal with persons of a different class from those who have already come over to our side: with some who have resolved not to let their quiet be disturbed, by any such examination of the subject, as will bear upon their consciences: with others whose opposition is so decided, as to rouse them to a vigorous resistance of all the efforts which may be made to change their purpose; with multitudes who are under the relentless dominion of *appetite;* and other multitudes whose controlling passion is a *love of gain*. We have now to meet a marshaled and well compacted host.

The point now to be gained, is to make an impression on those who are not associated with us, who keep at a distance from our meetings, and who are out of the reach of any influence from our discussions. They can be approached only by personal intercourse, or through the medium of the press. The success of our cause, under God, must depend in a great measure upon a faithful exhibition of the horrible statistics of intemperance; and bringing the account so distinctly to every man's notice, that none can resist the light which blazes upon them from every side.

Early Reputation.

It is an old proverb, that he who aims at the sun, to be sure, will not reach it, but his arrow will fly higher than if he aimed at an object on a level with himself. Just so in the formation of character. Set your standard high, and though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence. Young men are not, in general conscious of what they are capable of doing. They do not task their faculties nor attempt as they ought to rise to superior excellence. They have no high commanding object at which to aim; but often seem to be passing away life without object and without aim. The consequence is, their efforts are feeble, they are not waked up at any thing great or distinguished; and therefore fail to acquire a character of decided worth.

Intercourse with persons of decided virtue and excellence, is of great importance in the formation of a good character. The power of example is powerful. We are creatures of imitation, and by a necessary influence, our temper and habits are very much formed on the model of those with whom we familiarly associate. In this view, nothing is of more importance to young men than the choice of their companions. If they select for their associates the intelligent, the virtuous, and the enterprising, great and most happy will be the effects on their own character and habits. With these living, breathing patterns of excellence before them, they can hardly fail to feel a disgust at every thing that is low, unworthy and vicious, and to be inspired with a desire to advance in whatever is praiseworthy and good. It is needless to add, the opposite of all this is the certain consequence of intimacy with persons of bad habits and profane lives.

Young men are, in general, but little aware how much their reputation is affected in the view of the public, by the company they keep. The character of their associates is soon regarded as their own. If they seek the society of the worthy and respectable, it elevates them in the public estimation, as it is an evidence they respect others. On the contrary, intimacy with persons of bad character, always sinks a young man in the eye of the public. While he, perhaps, in intercourse with such persons, thinks but little of the consequences, others are making their remarks: they learn what his taste is; what sort of company he prefers; and predict on no doubtful ground, what will be the issue of his own principles and character. There are young men, and those, too, who have no mean opinion of themselves, to be intimate with whom would be as much as one's reputation is worth.

Fashion.

Fashion rules the world; and a most tyrannical mistress she is—compelling people to submit to the most inconvenient things imaginable, for fashion's sake.

She pinches our feet with tight shoes, or chokes us with a tight neckerchief, or squeezes the breath out of our body by tight lacing. She makes people set up by night, when they ought to be in bed, and keeps them in bed in the morning, when they ought to be up and doing.

She makes it vulgar to wait on one's self and genteel to live idle and useless. She makes people visit when they had rather be at home, eat when they are not hungry and drink when they are not thirsty.

She invades our pleasures and interrupts our business.

She compels people to dress gaily, whether upon their own property or that of other's whether agreeably to the word of God, or the dictates of pride.

She ruins health, and produces sickness, destroys life, and occasions premature death.

She is a tormentor of conscience, a despoiler of morality, and an enemy of religion; and no one can be her companion and enjoy either.

She is a despot of the highest grade, full of intrigue and cunning, and yet husbands, wives, fathers, mothers, sons, daughters, and servants black and white, have voluntarily become her obedient subjects and slaves; and vie with one another who shall be most obsequious.

America and Europe.—"Every change in America," says Douglass, "has occasioned a corresponding change in Europe; the discovery of it overturning the systems of the ancients, and gave a new face to adventure and knowledge: the opening of its mines produced a revolution in property; and the independence of the United States, overturned the monarchy of France, and set fire to a train which has not yet fully exploded. At every expansion of American influence, the older countries are destined to undergo new changes. No force can arrest the sympathy that already exists and is continually augmenting between Europe and the New World. The eyes of the oppressed are even now turning wistfully to the land of freedom, and the kings of the continent already regard with awe and disquietude, the new Rome rising in the west, the foreshadows of whose greatness, yet to be, are extending dark and heavy over their dominions, and obscuring the lustre of their thrones."

Sensibility.—That feminine langor so often complimented with the term Sensibility, should be denominated by its true title, affectation.—True sensibility discovers itself only in proportion to the greatness of the occasion; it does not waste itself in vapours, nor is it affected by a wasp or a spider; yet it is sensibility alone which distinguishes men from animals. An animal has feeling, can be attached, and know how to esteem.

Royalty.—I was in the robe-chamber adjoining the House of Lords, when the King put on his robes. His brow was much furrowed with age, and quite clouded with care. And is this all the world can give even to a king! All the grandeur it can afford! A blanket of ermine round his shoulders, so heavy and cumbersome he could scarcely move under it! A huge heap of borrowed hair, with a few plates of gold and glittering stones upon his head! Alas, what a bauble is human greatness! And even this will not endure!—*John Wesley's Journal, 23d December*, 1755.

Good Change.—The Theatre at Northallerton, was last week, sold to the Primative Methodists of that place, who intend to use it as a place of worship.

Children's Department.

For the Western Luminary.

Letters to Sabbath School Children—No. 2.

Dear Children—In the first letter we considered God as a Spirit; the Bible tells us he is an Infinite Spirit. I will now endeavour to show you that,

God is Infinite.

If I were to ask you to look over all the beautiful, and wonderful things that God has created, and placed upon the earth, and ask you which was the noblest of them all; you would tell me that man was far above any other being that God has made to exist in this world. Why is he so? Why because man is a rational being, he has an eternal spirit, he can understand his duty to God, and reason about right and wrong. Man can look upon the sun, and moon, and stars, and measure their distance from the earth, can build ships, and travel thousands of miles through the trackless ocean, and bring down the lightning from the clouds, and by patient labour remove mountains, and build splendid cities where they stood. But with all the wisdom, and power that God has bestowed upon man, there are many things in the universe of God, that he cannot understand. Why can he not understand them? Because he is not infinite. Man is limited, in every thing in his character, or there is a certain extent to which he can go, and no farther. Thus man cannot tell how his soul and body, which make up his being, are united; nor can he tell how a blade of grass grows, nor why the needle of a compass always points to the north; much less can he understand the power of God.

It is not with God as it is with man, for God is *infinite*, he is without bounds, in his wisdom, and knowledge; which you will see by looking in Romans 11: 33: "O the depth of the riches both of the wisdom, and knowledge of God, how unsearchable are his judgments, and his ways past finding out." He is infinite in power, Rom. 1: 20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." God is infinite in goodness, Matthew 5: 45: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust." He is infinite in justice, and holiness, John 4: 17: "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" God is not bounded by distance and time, as man is, for he is Omnipotent, and Eternal, and this makes him to be Infinite. Men, when they use all the wisdom they possess, are sometimes mistaken in their opinions, and often suffer severely for it; but God is infinite, and never makes any mistake.

If you were placed in a valley between two hills, your view would be very much limited, you could see before, or behind you but a short distance; if your situation was changed, and you were placed in a level field, your view would be enlarged; but if you were placed upon the top of a mountain, you would have a still more widely extended prospect before you, and your eye would take in a much wider space; but even then your view would be bounded, and compared with the whole surface of the earth, you would see but a small part. But not so with God; his view is not bounded; he takes in all things at a glance; *he is infinite*.

How great then is the character of God! and how worthy is he of our best affections, and how low and imperfect are we, when compared with the great Eternal? We tread the crawling worm beneath our feet, and feel that it is scarcely a created being, yet we, like it, are short sighted, and imperfect, and our bodies like its, have to moulder into dust; how strange is it then, that the Infinite God, whose boundless perfections fill immensity, should bestow so much attention upon us, who are but as worms of the dust in his sight! But God promises us, notwithstanding our meanness when compared with him, that we shall dwell in his glorious presence forever, if we serve him with humble sincerity of heart in this life.

Your affectionate friend, W.

From Abbott's Child at Home.

Obedience to Parents.

There was a little boy about thirteen years old, whose name was Casabianca. His father was commander of a ship of war called the Orient. The little boy accompanied his father to the seas. His ship was once engaged in a terrible battle upon the river Nile. In the midst of the battle, while the shot was flying thickly around, and strewing the decks with blood, this brave boy stood by the side of his father, faithfully discharging the duties which were assigned to him. At last his father placed him in a particular part of the ship, to be performing some service and told him to remain at his post till he should call him away. As the father went to a distant part of the ship to notice the progress of the battle, a ball from the enemy's vessel laid him dead upon the deck. But the son, unconscious of his father's death, and faithful to the trust reposed in him, remained at his post, waiting for his father's orders. The battle raged dreadfully around him. The blood of the slain flowed at his feet. The ship took fire, and the threatning flames drew nearer and nearer. Still this noble-hearted boy would not disobey his father. In the face of blood, and balls, and fire, he stood firm and *obedient*. The sailors began to desert the burning and sinking ship, and the boy cried out "Father may I go?" But no voice of permission could come from the dead body of his lifeless father. And the boy, not knowing that he was dead, would rather die than disobey. And there that boy stood, at his post, till every man had deserted the ship, and he stood and perished in the flames.

Oh, what a boy was that. Every body who ever heard of him thinks that he was one of the noblest boys that ever was born. Rather than disobey his father he would die in the flames. This account has been written in poetry, and as the children who read this book may like to see it, I will present it to them here:—

CASABIANCA.

The boy stood on the burning deck,
Whence all but him had fled;
The flame that lit the battle's wreck,
Shone round him o'er the dead.

Yet beautiful and bright he stood,
As born to rule the storm;
A creature of heroic blood,
A proud, though childlike form.

The flames rolled on—he would not go
Without his father's word;
That father, faint in death below,
His voice no longer heard.

He called aloud—"say father, say
If yet my task is done!"
He knew not that the chieftain lay
Unconscious of his son.

"Speak father!" once again he cried,
"If I may yet be gone!"
And—but the booming shots replied,
And fast the flames rolled on.

Upon his brow he felt their breath,
And in his waving hair;
And looked from that lone post of death,
In still, yet brave, despair.

And shouted but once more aloud,
"My father! must I stay?"
While o'er him fast through sail and shroud
The wreathing fires made way.

They wrapped the ship in splendor wild,
They caught the flag on high,
And streamed above the gallant child
Like banners in the sky.

Then came a burst of thunder sound—
The boy—oh! where was he!
Ask of the winds that far around
With fragments strewed the sea!

With mast, and helm, and pennon fair,
That well had borne their part—
But the noblest thing that perished there,
Was that young, faithful heart.

NEW WORKS.

BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by De Israeli, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 28, 1824.

Wanted Immediately.

A TEACHER on the PIANO FORTE. Apply either in person or by letter to JOHN H. BROWN.

Richmond, Ky., July 23, 1834. 2-tf.

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.

Lexington, July 2, 1834. 51-tf.

School for Young Ladies.

MR. & MRS. GRISWOLD

WILL open on Monday, the 16th inst., a School for the Education of YOUNG LADIES. They take pleasure in informing the citizens of Lexington, that they have secured the assistance of a lady already very favorably known to them as a teacher.

The year will be divided into two sessions by vacations of three weeks each, commencing the 1st of April and the 1st of October.

TERMS.

Tuition in the higher branches,	$20	per session.
Preparatory Department,	12	" "
Instruction on the Piano,	15	" quarter.
" " Harp,	20	" "
" " Guitar,	15	" "
Instruction in the French, Spanish, Italian German, and ancient Languages, each,	5	" "

The apartments of the School are in the dwelling house at present occupied by Mrs. Worsham, on Short-street. They are entirely distinct from the rest of the house, with a private entrance by the door next to the residence of Mrs. Morrison.

Lexington, June 18th, 1834. 49-tf.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

Also, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Lexington, June 4th, 1834.

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. Saguez's, of New-York, new invented SELF-VARYING RULE: Reports of Spring Fashions, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.

Lexington, April 16th, 1834. 40-6m.

L. DEPOORTER, (Of France,)
SURGEON DENTIST,

ACKNOWLEDGING with pleasure, the liberal encouragement he has received since his arrival here, respectfully informs the Ladies and Gentlemen of this city and vicinity, that he has determined to reside permanently in Lexington. He is prepared to insert either singly, or in complete sets, ARTIFICIAL TEETH; also FALSE PALLATS; he repairs all vacancies in the Mouth, occasioned by accident or absorption, either on the gums or jaw bones.

His office is opposite Brennan & Postlethwaite's Hotel, where he may be found between 9 A. M. and 6 P. M.

Ladies attended at their residences.

Lexington, June 11, 1834. 48-tf.

PLANK YARD
AND
GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.

Lexington, May 25, 1834. 46-tf

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.

Lexington, June 11th, 1834. 49-by.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. Thomas Stagner, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL,
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue, a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5

December 11, 1833.

BOOKS.

A FEW copies Scott's Commentaries on the Old and New Testaments in 3 Vols. at $8. *ALSO*—Henry, in 3 and 6 Vols. at $12. A. T. SKILLMAN.

June 17th, 1834

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. Fishel, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware*. They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. Miller having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

MERCHANT TAILORS'
FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

Hygeian Vegetable Medicine
From the British College of Health, London

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J & H Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadnut, *Maysville;* John R Bryant, *Union Town;* J. Dudley, *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—21-tf

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by *4 doors below the Post Office.*

BOOT AND SHOE
MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &C.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

☞TRUSSES.☜
JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf